

# THE FIELD AFAR

MARY  KNOLL



**THE DAY'S CATCH IN SOUTH CHINA**

*The ambition of this Chinese lad is to become "another Christ", a "fisher of men". Maryknoll missionaries need your help to train him for his goal*

**CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.**  
—(LEGAL TITLE)—  
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OCTOBER  
1930

# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

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University of Dayton, Dayton, Ohio

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Academy of the Sacred Heart, Fall River, Mass.  
Rosary Academy, Watertown, Mass.  
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Academy of Sacred Heart, Taylor and Maryland Aves., St. Louis, Mo.  
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Sr. Superior—St. Elizabeth Hospital, 21st & Eastern Av. Covington, Ky.  
St. Joseph Hospital School of Nursing, Caroline & Oliver Sts., Balt., Md.  
St. Joseph's Hospital Training School, Mt. Clemens, Mich.  
St. Camillus School of Nursing, 328 Portage St., Kalamazoo, Mich.  
St. Vincent Nursery & Baby Hospital Tr. School, Montclair, N. J.  
Our Lady of Victory Hospital Training School, Lackawanna, N. Y.  
St. Joseph's Training School, Lorain, Ohio  
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# The Catholic Foreign Mission Society of America

## THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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MARYKNOLL

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Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll", in honor of the Queen of Apostles, has become the popular designation of the Society.

**Object**—to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

**Priests, students, and Auxiliary Brothers** compose the Society.

**Auxiliary Brothers** participate as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

**Maryknoll Sisters** who assist the Society devote themselves exclusively to work for foreign missions.

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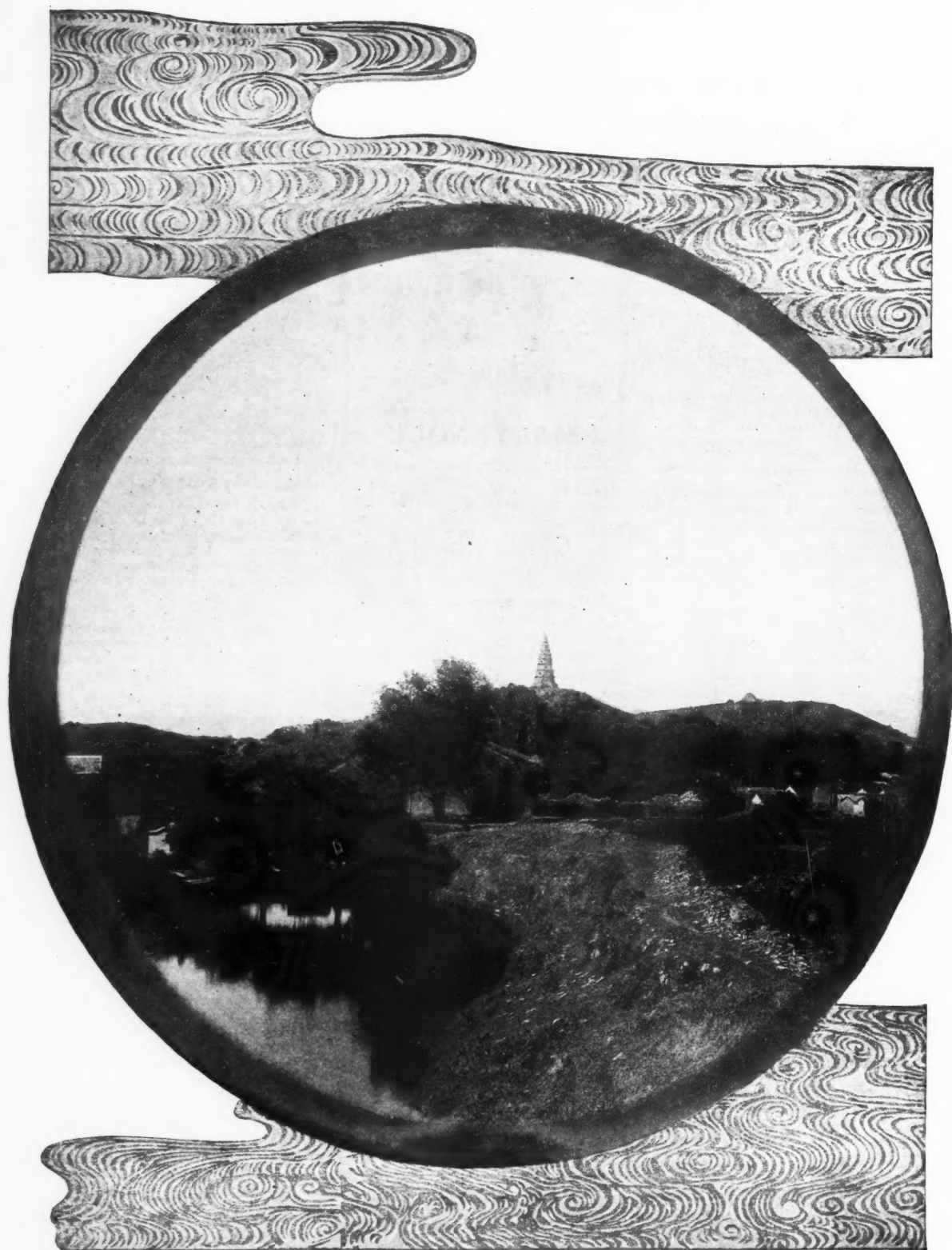
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A GLIMPSE OF YEUNGKONG FROM THE VERANDA OF THE CATHOLIC MISSION





# THE FIELD AFAR

OCTOBER, 1930



## YEUNGKONG, MARYKNOLL'S FIRST OVERSEA MISSION

By Rev. Philip A. Taggart, M.M.



JUST a brief account of the past months to prove that Yeungkong is still on top of the map, if not on top of the world. I can truly say that during the past year and a half, as pastor of our "oldest" mission, I have managed to keep myself occupied, and at times I have felt like the proverbial one-armed paper hanger.

### Recent Progress—

The buildings in the whole mission, including those in the out-stations, have been repaired, and the center at Yeungkong is now really attractive. One means of success here on the field is to make the people proud of their mission. This requires work, of course, but work ought to be one of the ideals of a missionary.

The pagans hereabouts question our right to be here at all. We know that we have a right to be in China, but, in order to win them over to our viewpoint, we have to produce something more tangible than our own convictions. Our work here among the blind, the infirm, the aged, and outcast infants is a pretty strong argument in our favor, for instance.

### With Our Orphans—

Father Hui, a Chinese priest who is our neighbor at Yan Ping, has adopted the two oldest girls from the Yeungkong orphanage. His sister, who is a well-known Catholic of Macao, will receive Helen and Catherine as if they were her own children, so they are assured of a fine home and a good Catholic upbringing. Later on, I am sure, they will thank God for the day their people abandoned them on our doorstep.

Two of our boys, both just a year old, have also been placed in fine Catholic homes. John has been adopted by one of our catechists, A Chan, the same



FR. TAGGART, M.M., ONCE OF BROOKLYN, N. Y., NOW PASTOR OF SOULS IN SOUTH CHINA

Chinese who devoted himself so faithfully to our Father Hodgins when this loved confrère was dying. Richard Hamilton has been taken to Yan Ping by some of Father Hui's best Catholics.

Our Yeungkong orphan boys have turned out well. One of them is studying theology at Penang; he is a credit to himself and to the mission. When he says his first Mass here, I am going to arrange a celebration that will make this town "sit up and take notice".

Two of the other orphan boys are in the seminary, and another is doing very well in his studies at the Yeungkong government Middle School. Last, but not least, is A Slaam. He is not very bright, but even his enemies grant

the fact that he is about as honest as people come, and that is no small tribute in heathendom.

We have not been so fortunate with the poor blind girls. Nobody wants them, but they seem happy and contented enough as it is.

### The Tiniest Ones—

Many little ones in the crèche are now able to crawl. They seem to think the chapel at Mass time is a wonderful exercise floor, and it is a rare day when one of them doesn't have to be lifted out of the sanctuary.

The blind girls attend Mass and night prayers with these tiny tots hitched to their backs. The Divine Providence which watches over the blind appears to have a special care for the babies also, for I cannot recall that one of these little ones was ever hurt or bumped while in charge of the blind girls.

### Happy Days—

The past Easter season was indeed a blessed one. At Yeungkong, more country folk came in for the feast than ever before in the history of the mission. There is a strong movement toward the Church. A number of Christians whom we anointed when they were in danger of death have recovered unexpectedly, and this has made quite an impression hereabouts. Some of the flock who fell away during the recent years of communism and anti-foreign propaganda are now creeping back into the fold.

### Taai Paters—

I would like to see a priest at Taai Pat. Near there, at least six hundred are baptized Catholics, but most of them are little more than nominal Christians. It can hardly be said to be their fault. They have been too scattered and too far from the center to receive the attention they need.

Fr. McDermott has been able to go up through the section on major feast days, and a catechist has been visiting village after village, whenever there

**MAKE** your last testament as if it were a blank piece of paper, for God to write upon it what He wills.

Your will should conform to God's Will.

IN CHINA AND KOREA THERE ARE COUNTLESS

was an opportunity. The result has been a response beyond our expectation. At first, I went after them, feeling it was a duty to hold what we have; now it is a pleasure, and we can feel that in the game with superstition we are not coming out second best.

The big thing that fills me with hope for the Catholics of this section is that most of them are now holding their own against their pagan neighbors, and there does not seem to be any backing down before ridicule. "The Catholic's Ready Answer" has little vogue at Taai Pat, nevertheless I have recently heard some of our Christians there defend their Faith in words which struck me as original, forceful, and deeply sincere. If God takes care of those who can help themselves, then our worries about some of the Taai Paters are over.

#### Teaching English—

I am teaching English at the government Normal School. It is not a permanent task, nor a pleasant one. The student class of this city are anti-foreign pagans, with a mask of so-called radicalism.

My work at the Normal School has done something in the way of breaking down prejudice. Three of the students are now catechumens, and they strike me as being the three most outstanding youngsters in the Normal School.

When I take an evening walk now in the city, it is pleasant to be greeted

#### WILL THOUGHTS

¶Most people have the intention of making a will, but keep putting it off—

¶After death, the LAW steps in, and dictates how the property shall be divided—

¶If there are no legal heirs, it goes to the State—

¶Those who are incapable of making a will are:

(a) Children under eighteen years of age.

(b) Idiots, and persons of unsound mind, memory, and understanding—

¶A will should have two witnesses to the testator's signature. They should not only sign their names, but should also affix their places of residence—

¶Etc., etc. In other words, have a lawyer draw up your will, and thus be on the safe side.

with a "Good-evening, Father" (sometimes in English), instead of with the old, worn-out "strike down the foreign imperialistic devil". The walls of our mission compound, too, have suddenly ceased to be so many signboards, where untranslatable pasquinades about the mission and the priest were formerly smeared.

It is a step forward, perhaps not a big step, but a step just the same.



THE Departure Appeal this year carried photographs of the outgoing missionaries, and attracted considerable attention. No response pleased us more than that from a convent in Paterson, New Jersey, where the Superior wrote: We were interested in Maryknoll long ago, but for the future it will claim a greater share in our love for the missions.

I have had the Sisters draw a name of one of the nine in the picture of the newly ordained priests, so that each will share in the prayers and Communion of one Sister here, apart from the general remembrance we shall give to all.

An indulgenced prayer has been granted by Rome to the members of the Catholic Students' Mission Crusade. This prayer is for the spread of Catholic missions, and consists of the following words: *Queen of Apostles, pray for the missions, that all may know the Savior of the World.*

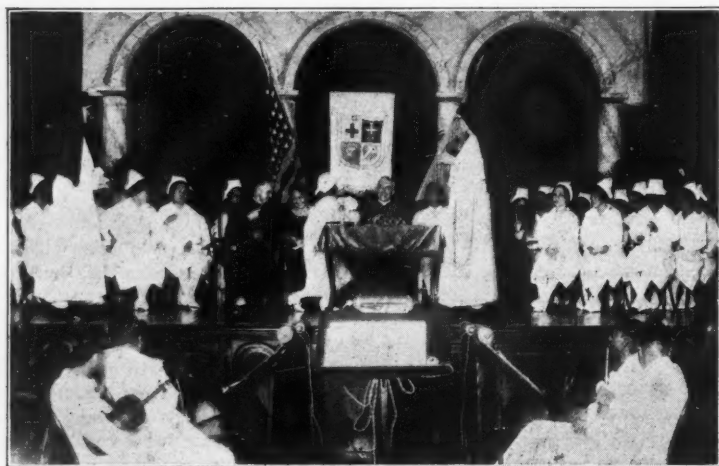
On the afternoon of the Christ King Feast, there will be a profession and clothing of Maryknoll Sisters.

As no one of the small chapels in which our Sisters adore is adequate for such a ceremony, the Seminary chapel must serve the purpose, and that afternoon usually finds the Seminary personnel *en congé*.

Elsewhere in this issue will be chronicled progress made on the Sisters' new Mother-House.

Friends of Maryknoll Sisters who follow their work know how few are their sources of revenue.

One idea which we believe will impress prospective benefactors is



HIS GRACE ARCHBISHOP O'DOHERTY PRESIDING AT GRADUATION EXERCISES FOR THE STUDENT NURSES OF ST. PAUL'S HOSPITAL, MANILA. THE DIRECTION OF WHICH HE HAS ENTRUSTED TO MARYKNOLL SISTERS

PAGAN SOULS WHO HAVE NEVER HEARD OF CHRIST.

that of supporting a novice during her period of training. This calls for three hundred and fifty dollars a year, and the period is two years.

The New York Archdiocesan Seminary at Dunwoodie is not far from Maryknoll, and the bond between these two nurseries of priests has proved strong and enduring.

It was with sorrow that Maryknollers along the line learned of Monsignor McEntyre's death, which occurred last July, after eight years of service as Seminary Rector. May Jesus have mercy on the soul of this gentle priest!

St. Paul's Hospital and Training School for Nurses in Manila, formerly so capably directed by Sisters of St. Paul de Chartres, has during the last few years been entrusted by His Grace, the Archbishop of Manila, to the care of Maryknoll Sisters.

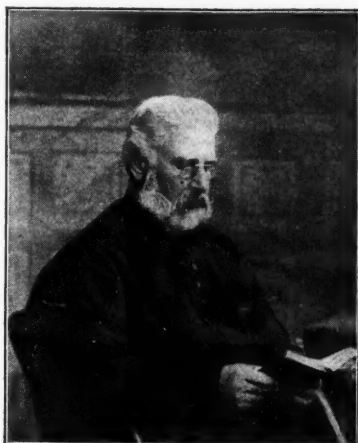
Our Sisters are endeavoring to maintain the high standard of this splendid Catholic institution, and are devoting much of their time to the training of the Filipina student nurses who, at the close of their course, will minister to Christ's suffering members among their own people.

At the last Commencement exercises, thirty of these young women, from many different sections of the Islands, received their nursing diplomas.

The late Father Henry, former Superior General of the Mill Hill (English) Foreign Missions, was well-known to Maryknollers.

He had been in correspondence with Father Walsh before Maryknoll was born, and was one of the first, if not the first, to urge the establishment in the United States of a foreign mission seminary.

We of Maryknoll experienced a sense of personal loss when we learned of Father Henry's death, and we ask for the soul of this mission-hearted priest the prayers of our friends.



THE LATE VERY REV. FRANCIS HENRY, OF MILL HILL, ENGLAND, ONE OF MARYKNOLL'S EARLIEST FRIENDS

"Pats" and tributes are always welcome, the more so because, after all, few subscribers write to their editors. *THE FIELD AFAR* receives a gratifying number of kind messages, and among them, from time to time, are some that come directly or indirectly from non-Catholics. Here is one from across the country:

My husband, who is not a Catholic, reads *THE FIELD AFAR* from cover to cover, and enjoys it thoroughly. He is extremely well-educated, and a University graduate. He says that what he likes about your magazine is that it is well written by well-educated men, with a sense of humor. We miss Fr. Byrne's cheerful writings from Korea, and we take a personal interest in all our fine young missionaries. Last year we stopped in at San Juan Bautista, and talked to Bro. Louis for a while. Now we enjoy the very artistic photographs of the Mission that you have printed.

**ONLY** a person who has had considerable experience, or who has visited Maryknoll, can know the multiplicity of needs in such a work as ours. Some of these needs appeal—more fall quite flat, and that is why you will notice an emphasis on **STRINGLESS GIFTS** as most desirable.

## THOUGHTS FROM MODERN MARTYRS



To reach an even wider circle of readers, we have reduced the price of this charming and helpful little book. It is a selection of thoughts from the letters of three young missionary-martyrs of the past century, together with brief biographies.

One critic writes: "Every one of these thoughts will make for the spiritual uplift of those who read them." And another, "No one can read this little book without being greatly edified by the courage, spirituality, and love it reveals."



"He who is consumed by the love of souls becomes mad; he stops at nothing; no sacrifice costs him anything."

—Just de Bretenieres.

"In the strength of the Holy Eucharist you will acquire a force which will enable you to love even the sacrifices which God will demand of you."

—Henry Dorie.

"The sword hangs over my head, but I have no fear. God has taken pity on my weakness and filled me with Himself, so that I am happy and even joyous."

—Bl. Théophane Vénard.



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MARYKNOLL

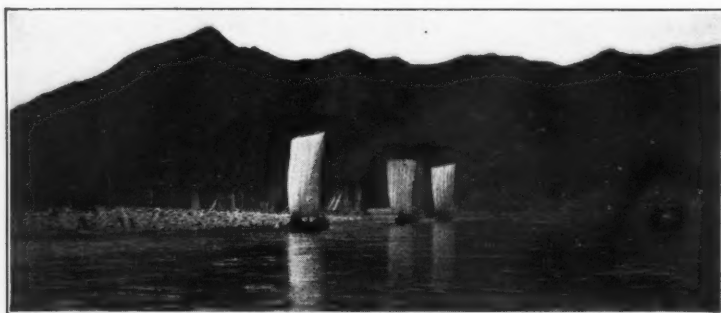
NEW YORK

**AND TO BRING THE TRUE FAITH**



## Manchurian Memories

*Written by Fr. Lane, M.M., while he was Acting Superior of the Maryknoll Manchurian mission field*



THE YALU RIVER BETWEEN MANCHURIA AND KOREA  
*In winter, the Yalu is frozen over, and the missionaries travel on the River by means of "P'a-lis" (ice-sleds)*

WHEN our visitation of the vast eastern section of our Maryknoll Mission in Manchuria brought us to Shing-King, we found much of interest. In the old days of the Manchu Dynasty, it was one of the important places in the eastern part of the Province, but since the development of the railroad, it has lost some of its trade. Once, too, it ranked among the first of the Manchurian missions, with some eight hundred Christians registered in and about the city. Leading Christians of the mission say that, in the early days, there were as many as one hundred and eighty people on the compound itself. Some have left the district, however, and others have fallen away from the Faith, but we hope to rebuild the place gradually. There are still almost four hundred registered Christians at Shing-King, and once we can arrange to make the regular visitations more frequently, we shall doubtless discover many additional ones, especially among the emigrants from Chihli and Shantung.

The Protestants, who have been established here for years, have a fine compound about half a mile from our mission, with perhaps six or seven foreign workers. They are very well known in this section of our Mission, chiefly because of their successful medical activities.

Our own property, situated south of the river, is a high, dry, and healthy plot of six acres. The mission compound, properly speaking, comprises

about one acre, and contains within its walls a church, a convent, a priests' house, a boys' and girls' school, a barn, and storage houses. The buildings are in rather poor condition, and should be repaired immediately, if we would save ourselves heavy expenses later on.

Fr. Geselbracht held up the boys' vacation, in view of our expected visit, so that we might talk to them on our visitation. We did, and paid them the usual reward for listening to us—peanuts and hard candy. The day after our arrival, they were released for their New Year's vacation. At present our mission school graduates cannot secure government diplomas; but we hope to provide a graduate teacher for them, in order that the Shing-King mission school may register with the government.

We made an inspection of the property the day after our arrival, and examined the spiritual and financial accounts of the mission.

On Sunday, Fr. McCormack helped with confessions, while I said the late Mass and preached. After Mass, we had a chat with the Christians, and were able to register some new cate-

### A "PRIESTLY SON"

A "priestly son" is yours for the asking. Many boys in Maryknoll's Junior Seminaries of China are looking for adoption. Write to us for particulars.

TO THESE UNHAPPY SOULS

chumens. Fr. Geselbracht is contemplating a visitation of all the posts shortly after the New Year, which should mean further registrations. The mission has two prospective vocations: one aspirant to the Chinese Sisters, and the other a seminarian, already studying at Mukden. Two Chinese Virgins (native Sisters) who have been some twenty years at Shing-King, though now getting along in years, are still able to take care of the chapel, the altar linens, and the catechism instruction.

The last day of our visit, an old lady came to ask us to arrange for her entrance to the Old Folks' Home at Fushun. Since this institution is not yet in existence, we were obliged to postpone the answer to this request. The old lady's brother-in-law, her sister, and their child were killed during the Boxer Rebellion. Her account of their deaths sounded like true martyrdom, as these Chinese Christians had been promised that their lives would be spared if they apostatized.

We discovered a few Korean Catholics in Shing-King, but there must be more, in and about the city. One thing is certain, the place has fine possibilities, and later on should make a good center for the eastern part of the Mission, if conditions develop properly.

On Sunday evening we turned in before time, in order to insure an early start the following morning. We were on the alert at 2:00 A.M., and after packing the wagons and completing our preparations, we left the mission at 3:30 A.M. This was not so bad, as unforeseen delays, for anything and nothing, usually hold up our departures for two hours.

We hear much of the Chinese Martyrs here in our section, as the region confided to us suffered severely during the Boxer Uprising. When we reached T'ung-Hua, the Christians related the story of the attack there, and described the exact location, right next to the church, where many of the Christians were put to death. We cannot help but feel that the blood of these martyrs should mean an increase in converts; but, still, we can hardly expect much of an increase without laborers to spread the Word.

We tried to get in touch with Fr. Sweeney by telephone, as we knew from his letters approximately where he should be. We had already remained three days at T'ung-Hua, and since we had sent word ahead to the other stations regarding our arrival, it was impossible to wait longer. We were disappointed, therefore, when no answer came to our telephone call, and we decided to start out early the next morning. We had to use the military 'phone, and it may be that our message was not delivered at the other end of the line. However, the soldiers were very courteous in regard to our using the 'phone. After we had reached Fushun, the end of our journey, we learned that Fr. Sweeney had arrived at T'ung-Hua only a few hours after our departure.

It is quite possible that a new railroad may be constructed this year or next, from Shan-Ch'eng-Tze to Ling Kiang, on the Yalu. This is a distance of two hundred and fifty miles, and the entire line would be in our territory. It would pass through T'ung-Hua, and several other places at which we have stations and Christians. We are hoping that this road will be built, as it would facilitate our mission journeys here, although it would bring with it, as well, many other things that would be hindrances to our activities.

I did a little medical work during our stay at T'ung-Hua, and my patients were warm in their praise of Fr. Sweeney's ministrations to the poor. His dispensary has helped a great deal to break down prejudice and direct people to the Church.

The following morning we were up at an early hour, so that we were able to leave the compound at four o'clock. Since our men were not familiar with the road, Suen, our one-time bandit-captive, escorted us a considerable distance; in fact, he remained with us for some twenty miles of the journey. After we had gone about two hours from T'ung-Hua, he stopped the carts and pointed out to us, at the end of a long valley, the mountain to which he had been carried captive the year before. As this was the coldest day we had experienced, and since we were both quite frozen by this time, we could appreciate what poor Suen had gone through out there for a whole winter,



*"Here's ten cents—go get your Field Afar and lemme alone!"*

with hardly any shelter. He was evidently none the worse physically for his experience, for he made very little

of the journey back and forth to see us off. In fact, he covered something like forty miles, and all on foot. No doubt he was back at T'ung-Hua long before evening.

Our journey took us northeast, and the road was about the best possible in Manchuria, since in this particular section there are very few wagons used during the winter time. The constant passing of the "P'a-lis" or sleds had packed down the snow, so that our wagons made very good time. We sped along over the glistening whiteness, our thoughts with the kindly people we had met, and occupied by the need of apostolic workers in this land of vast opportunities.



A MARYKNOLL VENTURE AT FUSHUN, MANCHURIA

*In the Chinese section of Fushun, Maryknoll missionaries have opened a "hospital" in a small Chinese house. Dr. Shu, a Chinese graduate of the Mukden Medical School, is in daily attendance. He is assisted by Bro. Benedict Barry, M.M., formerly of New York City.*

**THERE ARE NOW AT MARYKNOLL**

## When Chinese Gather Together in His Name

By Fr. John Gallagher, M.M.

ORDINARILY, when I visit a village, I find that the pagans are friendly, and they offer no objection when I propose to say Mass in the large room where they usually eat. It is the custom in many places for the Christians to gather in this same room every evening to say their night prayers in common. Their pagan relatives and neighbors are attracted by the beauty of the prayers and the union of hearts, and join in with the Christians. Through this practice, many pagans have been converted; they learn the prayers by heart, and as the morning and evening prayers of our Catholic Chinese are a compendium of Christian doctrine, the pagans readily see how fine the doctrine is, and ask for Baptism.

An example of this is T'ong Shun T'sai, a village about eight miles south of our church at Petiutsai. When I first visited T'ong Shun T'sai six



NURSE AND WATER CARRIER  
*Baby brother would seem load enough for this youngster, without the heavy water jar*

months ago, I found there only twenty-seven Christians, and learned that no priest had visited the village for three or four years. Today there are ninety-six baptized Catholics, all of them faithful, practising Christians. During the four days which I spent there this month, we had seventy confessions and two hundred and thirty-one Communions. Many more of these villagers are studying the doctrine, and the prospect is that we will have three hundred Christians in T'ong Shun T'sai in two or three years.

After the Grace of God, these conversions are the result of saying morning and evening prayers in common in the various Christian houses, and permitting the pagans to attend as freely as the Christians themselves; they are also due to the spirit of zeal in both old and new Christians, which compels their pagan neighbors to recognize the true God, and to see the beauty of our holy Faith; and, finally, these conversions are due, in no small measure, to the prayers and unselfish labors of our friends at home, which win for the missionary strength and courage to carry on, and the grace to bring to these souls the Bread of Life.

From T'ong Shun T'sai, our pride

and joy, I went to Wongliutu, a village where there are only twenty-three Christians, although there are hundreds of pagans. The ninety-six Christians I had just left gave me so much inspiration that I arrived at Wongliutu, where there had been no conversions for years, determined to arouse in the Christians a zeal for the conversion of those around them. Though living with their pagan relatives and neighbors, this family of twenty-three Catholics had kept their religion apart from those with whom they lived.

I reproached them for selfishly keeping the Faith to themselves, by praying in an upstairs room where the pagans would not see them. Then I directed my efforts in particular to a young man, about twenty-two years of age. Learning that he had been confirmed, I reminded him that Confirmation had made him a soldier of Jesus Christ, with a soldier's duty to fight. I urged him to go out and win the pagans, forcefully if necessary.

I said: "You think you have Faith. You won't have it long, if you don't



AN OUTDOOR FIREPLACE  
*Though the Maryknoll Kaying Mission is in the subtropics, the climate of the mountainous districts is invigorating, and, in winter, quite sharp*



A KAYING MOUNTAIN TRAIL  
*The paved trails of the Maryknoll Kaying field have made it easier for our missionaries to take refuge in the hills during recent Red invasions*

OVER ONE HUNDRED YOUNG MEN



fight for it. Here in this village, Faith is stagnating. There has been no conversion for years. Unless you love your Faith enough to give it to others, yours is a dying Faith, and a dying Faith is soon dead." I contrasted his village with others where the pagans were studying the doctrine, and where Christian back-sliders were returning; then I reminded him again of his duty, as a soldier of Christ, to fight for the souls of his pagan relatives.

Thus stimulated, the young lad went out and returned after supper with a man who, he said, knew the prayers and the doctrine. The man's knowledge astonished me; he was able to answer my questions on the Mass and the Sacraments without the least hesitation. As he had only one wife, there was no reason to delay, so I baptized him that night, and gave him his First Communion the next morning. After Mass, the newly baptized man brought his two boys, four and six years of age, for Baptism. He showed genuine gratitude for the gift of Faith, and promised to instruct his wife.

Usually I do not take such strenuous measures, as my hands are full caring for the pagans whom the Christians bring to me for Baptism. Nearly always I must refuse them the Sacrament, because they are not sufficiently instructed. In such cases, I advise the catechumens to come regularly to morning and evening prayers in one of the Christian houses. God certainly blesses these little communities that pray in common.

As a proof of this, one has but to visit villages where no priest has been for four or five years, and where there is no prayer in common; the distressing spiritual conditions there would break one's heart if one had only that type of village to visit.

We have over fifty mission stations in as many villages, and altogether about fourteen hundred Christians. Our Petiutsai mission is about sixty miles from east to west and thirty from north to south, and is right in the mountains. Fr. Murphy and I have baptized one hundred and sixty-five souls during the past six months. Most of these were adults. I have visited nearly every one of these fifty villages twice

in this time, usually spending one night in each village, saying Mass, and then moving on to the next. I carry a blanket with me everywhere. When I am ready to "turn in", I place this blanket on a matting, drop a mosquito net around the bed, and then lie down with my flashlight. So far, I have travelled entirely on foot. However, my dear mother would rather have me ride a horse and has sent me the price of one, so I am looking out for an animal.

Fr. Murphy is fine. The natives everywhere remark that he speaks correctly, and in a Chinese manner. The Christians make "no bones" about telling me that *Mu Shin Fu* speaks better than *Ga Shin Fu*.

### Maryknoll Missioners Found a New Chinese Congregation

**MONSIGNOR FORD, M.M.**, Prefect Apostolic of our Kaying Mission in the hinterland of Swatow, South China, announces the founding of a new Congregation for Chinese women.

It had been planned that Maryknoll Sisters would go to the Kaying field, to train the new Community, and Monsignor Ford had constructed a building for the novitiate. But, owing to continuous peril from Red armies, the Maryknoll Sisters' foundation in the Prefecture has been postponed, and the novitiate was opened at the Maryknoll Hong Kong Convent, in September.

#### WAYS TO HELP

**TO** readers who are thinking of expressing practical interest in Maryknoll, we suggest the "purchase" of some land at Maryknoll (one dollar a hundred feet), the price of some bricks in the walls of our Preparatory College at Clarks Summit, Pa. (five dollars will make a respectable appearance), or a gift to be applied to the support and training of a student for the priesthood (twenty-five dollars a month).

#### PREPARING TO GO OUT AS

Vocations to the religious life appear to be numerous among the Hakka girls of the Kaying Prefecture, and a number of applications for admittance to the new Congregation have already been filed.

The new Chinese Community will be a native diocesan Congregation with simple vows, probably of the Third Order of St. Dominic. The aim will be principally to train native Sisters for parish work, such as teaching school and catechetics, but there will also be place for girls without education, who will be employed in convent housework and vestment making.

In that land of early betrothals, only those candidates for the Congregation will be considered whose parents will have taken all necessary steps to cancel any previous marriage engagements.

This is the second Congregation for Chinese women founded by Maryknoll missioners. Bishop Walsh, M.M., Vicar Apostolic of the Maryknoll Kongmoon Mission in South China, has a novitiate for native Sisters at Kongmoon, which is also directed by Maryknoll Sisters.

And, just here, it is well to remember that Chinese girls, even prospective Sisters, eat rice. Their support, in fact, is quite on a par with that of seminarians. It comes to the same figure, namely, one hundred dollars a year, or fifteen hundred dollars for a perpetual burse. How edifying if it could be met by the same solution; that is, the generosity of Catholics at home who will sacrifice in order to provide for the realization of religious vocations.

If there is any surer way of saving souls than putting a Chinese Sister to work, the missioners have failed to discover it. If there is any charity more pleasing to God than enabling chosen souls to dedicate their lives to Him in religion, it is not clear what it is.

Why not help to recruit Chinese Sisters? A tremendous gap is made by their absence.

Maryknoll missioners propose, with your aid, to fill it.

## Indian Summer Days At Maryknoll

**An Albany Maryknoller—**  
ORDINATIONS to the priesthood now usually take place at Maryknoll in late January, or in February.

At the close of the scholastic term last June, however, we were privileged to add another priest to our growing list.

This was the Rev. Maurice Feeney, M.M., who comes to us from St. Bernard's Seminary, Rochester, through the courtesy of the Rt. Rev. Edmund F. Gibbons, D.D., Bishop of Albany, by whom Fr. Feeney was ordained.

Fr. Feeney will spend the coming year at the Maryknoll Preparatory College in Clarks Summit, Pa. (the Vénard), where he will assist the faculty.



REV. MAURICE FEENEY, M.M.,  
OF ALBANY, N. Y.

*Ordained in June for the foreign missions*

### A Change of Plans—

THE Maryknoll Superior General planned to be on his way to Asia, via Europe, by the time this issue would reach our readers.

Several happenings prevented. Among these was a serious automobile accident, in the course of which Fr. Walsh narrowly escaped the last long journey that awaits us all. This left an early departure doubtful, but when a cable arrived from China, announcing the illness of several missionaries and the consequent inability of Bishop Walsh to meet the Superior General, as agreed, in Rome, the entire plan was reversed.

The Superior General now hopes to leave for his mission visitation shortly after Christmas, going west over the Pacific to South China, where Bishop Walsh of Kongmoon will join him. After the visitation of the three Maryknoll fields in Kwangtung and Kwangsi Provinces, both will journey north to the Maryknoll Missions in Manchuria and Korea, turning westward from there to Rome, via Siberia and Russia.

### Watchful Waiting—

**D**ON'T buy, if you can help it. This is a Maryknoll admonition, designed to keep down ex-

penditures in our several houses.

It does not mean, of course, an encouragement to borrow or steal, but it does favor the role of beggar for Christ.

By waiting, sometimes for years, Maryknoll has acquired many useful and necessary articles—books, furnishings for our chapels and houses, and so forth. We continue to live up to the principle, since the larger we get the poorer we become, because—don't you see?—the "family" can hardly be self-supporting.

Among other catches, we have been successful in landing for our Major Seminary Library an *Encyclopedia Britannica*, a rare set

### AS A MEMORIAL

**F**IVE hundred dollars will secure, in our Major Seminary, a memorial room for you or yours.

A memorial room in a school of apostles is surely a blessed idea, especially when it will be devoted to the use of successive aspirant missionaries for generations to come. We ask for such a room five hundred dollars, which will include an inscription on the door, containing the donor's name.

of *Jesuit Relations*, and other valuable books.

Following such good results, our librarian now asks for a set of the writings of St. Thomas Aquinas, in English. He has added many more requisitions, but space is space.

Besides, the sacristan is reminding us constantly that the chapel shrines to our Blessed Lady and to the Martyrs are shabby—especially the bits of carpet on which the priest stands daily as he offers the Holy Sacrifice.

### Our Latest Missioners—

**M**OST folks, who are curious about, or interested in, or personally helping—that's the way the infection develops—our work for the foreign missions, exclaim over the terrible hardships the priests, Brothers, and Sisters must endure—hardships of contact with paganism, of climatic extremes, of poor food and worse housing, of exhausting travel, and so forth and so on.

Only occasionally does one of these friends hit upon the greatest hardship of all, the language.

There is no more parity between a common European tongue (such as German, French, or Italian) and Chinese, Japanese, or Korean than there is between a Berlitz class and the Tower of Babel. Long hours of drudgery, that would bring fluency in German or French, merely show the student of Chinese how poorly he is stuttering.

However, the goal can be reached, by years of unrelenting application, and our missioners are reaching it.

But the way is toilsome, and it takes dogged perseverance to keep at it, and to refuse to be discouraged by its monotony. What's more to the point, it takes constant grace, the fruit of prayer.

For all of our student missioners, and in particular for the bands of priests and Sisters who have but recently arrived in their fields of labor, we ask the prayers of all mission-lovers, a tiny but

## NO EXPERIMENT

Low prices on good books are an old story to Maryknoll. Thousands of satisfied buyers know this. You, too, may secure interesting, substantial, and worthwhile books for only one dollar. See p. 278.

daily prayer that may help to sustain them when the glamour wears off, and when the monotony of the daily grind makes the language study all the harder.

## Hallowe'en—

ON the mystic night when witches  
Celebrate their Hallowe'en,  
All brave Knollers do foregather,  
Just to see what may be seen.

Magic lore and old tradition  
Has it that our garden shed  
Is the rendezvous of witches,  
Too ennuied to lie abed.

So our philosophic sages,  
Coming all, that none should fear,  
Gather neath the sacred prune trees,  
Just to see what may appear.

Meantime, for to still their shivers,  
Songs are sung, and stories told;  
While sweet cider, pipes, and dough-  
nuts  
Make the quakiest grow bold.

Till the darkened hour approaches  
When the black cat should appear,  
Or the lady on the broomstick  
Whiz along from there to here.

Then Fear falls upon the watchers,  
Faces grow both white and tense,  
Lest the saving bell for night prayers  
Come too late to end suspense.

\* \* \* \* \*

Magic lore and old tradition  
Have it that the witches wait  
Till the students leave the grandstand,  
Ere they stage their ghostly fête.

## A Long Journey Ended—

THE Sisters' Orphanage is no more. Mother Mary Joseph, the Mother General of the Maryknoll Sisters, who has been absent from the Center for over eight months, while making her visitation of convents both on this and the farther side of the Pacific, finally finished her arduous tour,



NEATH THE PRUNE TREES ROUND OUR GARDEN SHED  
*On the mystic night when witches celebrate their Hallowe'en*

and, having touched all the bases, made a home run.

Reverend Mother's visitation brought her not only to the Maryknoll Sisters' houses in Scranton, Los Angeles, Los Altos, Seattle,

and Hawaii, but also to far eastern missions in Manchuria, Korea, South China, and the Philippines.

Of all the Maryknoll mission "family", the Sisters' branch is



A MUCH LONGED FOR RETURN

*When Mother Mary Joseph, the Mother General of our Sisters, returned from her recent visitation of Maryknoll convents in the Orient, she brought with her a young Filipina who hopes one day to become a member of the Congregation*

IN THIS WORK OF PREPARATION



"Friends indeed" of the mission cause are those who secure new subscribers for *The Field Afar*. Get that new friend this month.

the one which has had the most rapid growth, and, today, including novices and postulants, the Congregation numbers over four hundred.

The direction of so many, at home and in foreign fields, and with their great variety of activities, is more than enough to deprive even the most capable administrator of any stray leisure hours. But Mother Mary Joseph has been richly blessed in seeing the little group that elected her their first Mother Superior develop so rapidly and spread so far.

She insists, however, that there is plenty of room and plenty of work for many, many more; and her first new task on returning is to direct the efforts which the Congregation is making to secure the wherewithal for the erection of a commodious Mother-House, that will make it possible to accept the many postulants whom the foreign mission spirit is inspiring to come to Maryknoll, en route to Oriental climes.

#### Our Mission Museum—

THE Mission Museum at Maryknoll has progressed from ancient to modern times. Perhaps it was not so very "ancient" at that, as history goes, but most of its exhibits were either hallowed by association with missionary heroes of early days, or relics of Oriental ways, age-old in their being.

Now, however, there is a modern booth, up-to-date to the most bolshevistic degree. It is a table bearing a ruined tabernacle door, a monstace broken in two, and vestments cut and ripped.

These are little souvenirs of Red progress in China, and they come from Father Malone's mission station of Shak Chin in our Kaying Prefecture Apostolic. This courtesy of a Red visit came rather unexpectedly to Father, and, after hurriedly consuming the Sacred Hosts, he was constrained



DR. HARRY BLABER, OF  
BROOKLYN, N. Y.

*This young physician is the first doctor to labor in the missions under Maryknoll auspices. He sailed in July with the Maryknoll missionaries, and will work with Bishop Walsh of Kongmoon*

to depart by a ladder over the back wall, while the guests were earnestly knocking at the front door with a battering ram.

A portion of the exhibit that makes its absence felt is the umbrella that Father carried as a disguise, while passing through the very ranks of the Reds, who were looking for him. Perhaps it is a

Parents who cheerfully give a missionary to God have reason to expect a share of the fruits of his apostolate.

green umbrella, and he will not part with it.

But, in his will, he should bequeath it to the Maryknoll Museum, to round out the Red Exhibit.

### Catholic Action In the Philippines

By Fr. Robert Sheridan, M.M.

TONIGHT, a small group of students gathered in the Chapel of St. Rita Hall, Manila, for evening prayers. We use the Maryknoll prayer book. Each Wednesday night, I give a short talk; brevity characterizes everything. We have started with the mustard seed idea; and already newcomers have caught the spirit. The boys read the prayers and sing an antiphon at the conclusion, just as our seminarians do.

In fact, I have difficulty in believing that the average seminarian can be better than our leader—a lad who is able to rally a group for any activity, who these nights is canvassing the Hall to sign up fellow students as members of the League of the Sacred Heart, a fellow who plays tennis exceedingly well, billiards faultlessly, bowling strenuously, and skates almost as well as the Father. Best of all, he approaches the altar rail daily, and, in a very real manner, gives the test to his Faith by serving Mass (no mean accomplishment in this land, as many will

#### FUTURE MISSIONERS

OVER a door opening on the cloister of the Maryknoll Seminary have been carved the words: *Spes messis in semine—The hope of the harvest is in the seed.* American foreign missions will not prosper unless the seminaries in the homeland receive support. A gift of two hundred and fifty dollars covers for one year the training expenses of a young apostle. Maryknoll Burses call for five thousand dollars. The interest from a Burse will be used in perpetuity for the training of a future missionary.

WE ARE HELPED BY GOOD FRIENDS.

concede). Such is the leader of the little group who are preparing themselves for a life of service, of Catholic action, in the Vineyard of the Lord.

Along with the cream of the residents, we have a large number who are easily won back to the regular practice of their religion. It is an accepted by-word, "give a fellow a job, put him on a committee, and then watch him 'take his Confession and Communion'". Good boys have been reclaimed by this applied psychology, that is more powerful than lengthy lecturing, long sermons, or even the annual retreat.

Some of those so regained become apostles. The regaining of these baptized Catholics, who had grown careless, either because they had attended non-Catholic schools, or because there was no resident priest in their native town (and how often this is the case in the Islands!), is the consoling part of our work among the Filipino students.

One of the most satisfying evidences of this renewal of the Faith was witnessed recently. We have an organization known as the *Knights and Handmaids of the Blessed Sacrament*, who approach Holy Communion quarterly. The girls are of the best in the world, and have a tremendous influence on their brothers, the Knights. The Handmaids turn out in force and encourage, cajole, and urge on the boys. When, last month, we invited General Paul Malone to be the speaker at our Communion breakfast, we planned on a large number of girls, and left them to insure the presence of the boys. The result was that General Malone addressed a gathering of more than three hundred students, and admitted to us afterwards that the throng quite thrilled him. Three hundred might not seem like a huge group in the States, but here it is enormous.

A fine young girl gave just as fine an address, and with all the poise, confidence, and fluency that

✠  
"All things whatsoever you shall ask  
in prayer, believing, you shall receive."  
(St. Matthew, 21, 22)

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**DAILY PRAYERS FOR MISSIONS**

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Field Afar Office Maryknoll, N. Y.

one might desire in a finished speaker. One of the Ateneo students spoke on behalf of the Knights, and supplied the humor. The Communion breakfast was such an unqualified success that we are encouraged to repeat it in the near future.

The influence of a priest on these future leaders of Catholic action in the Philippines is undoubtedly of prime importance. The boys tell us, "Father, we like the American priests", which is probably true, but then, the Filipino prefers to sin by flattery, rather than by detraction. Both among the small number who said their prayers with me tonight, and the less zealous Catholics, of all the shades of religious fervor, there are many interesting and deserving lads.

It is history repeating itself that God ever selects a small, faithful, zealous few to blaze the trail, and

to lead on the less fervent—the majority. All evidence points to the fact that our Filipino leaders are worthy of the name, and the followers are worthy of their captains.

#### HONOLULU

THE Sister cook is not old—by any means—but the other day, when she said to little three year old Kaneka, "Do you know me?", Kaneka figured it out that since Sister cook stayed at home, like *her* mother, she must be the Mother to all the Sisters in the school.

THE kindergarteners recently were told the story of Simeon. The next day, the Sister asked if any of them remembered the name of the holy old man, who went to the temple to look for Baby Jesus.

"Yes, Sister," came the answer, "his name was Sambo."

#### AS HE SAW IT

FOR several years, Jenkins had enjoyed the services of Wing On, a Chinese cook. One day, after an especially fine dinner, Jenkins decided to raise Wing's pay. On receipt of the extra salary, Wing appeared at his master's door, and said, "How come? Too much money?" Jenkins gave his broadest smile of approval, and said, "Wing, that is because you're such a good cook." Wing frowned, as he answered his master, "You been cheat me long time, heh?"



A DANCE AT ST. RITA HALL, MANILA  
*The Catholic girls of the Philippines are of the best in the world, and have a tremendous influence for good on the men students*

**YET THE AVERAGE MISSION BENEFACTOR**

## THE FIELD AFAR

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD

TERESA, great doctor of the Church, and Teresa of the little way! Both are honored this month by special feast days, and to both we of Maryknoll turn, with our friends, for inspiration and intercession.

OCTOBER, too, calls for some especially good rosary prayers, in thanksgiving for this inspired reminder of our duty to the Blessed Trinity, and of our devotion to the Mother Immaculate.

Don't fail, at the end of your beads, to go back to the Cross with a *Pater*, three *Aves*, and a *Gloria* for the missions.

The healing hand often opens the way to a man's soul. A Maryknoll Medical Dispensary in China can be supported during a year for \$200.

WE live in the age of missions. Divine Providence evidently wants to compensate for the apostasies and infidelities of so-called Christian lands by filling up the sad gaps with the unspoiled souls of the other sheep. The Church is accordingly putting its heaviest emphasis on mission work.

To live in the Church and ignore its main current is not to live with the Church. Would it not be like sitting down to paraphrase

Theocritus, while Saint Bernard was preaching the Crusades?

Let us be careful to take our part in furthering the dearest aim of the Church in our time.

China will be converted through the Chinese—\$100 a year pays the expenses of a Chinese seminarian. Educating priests is charity of the eternal kind.

MISSION Sunday is getting to be a popular institution. This is as it should be.

We are forgetful, and require emphasis on special needs. In November, for example, the needs of the Souls in Purgatory are stressed; in March, we are urged to have special recourse to Saint Joseph; in May, to our Blessed Mother; and, in June, we are asked to recommend in a special manner the needs of sinful and suffering humanity to the Sacred Heart.

Catholics in the United States are becoming mission-minded, but there are many yet to be touched with the fire of the apostolate, and Mission Sunday will help.

WHAT is true of missions can be applied to the vital subject of vocations.

We should have a Vocation Sunday, for the many and gripping needs of the Church militant, here and in other lands.

There are scores—and hundreds—of young people, boys and girls, in this country, to whom life service in the Church will appeal, if the subject is introduced to them.

God works through human means. He does not force vocations, and evidently depends largely on the spoken and written word to turn youthful minds towards

"INTEREST" is always gratifying.

Our annuity plan allows you interest on your mission gift while you live—with no doubts as to its disposal after you have gone. Write today for information.

the Church's needs, and to plant in young hearts the seed of sacrifice.

There is not one of us who cannot at least pray that priests, Brothers, and Sisters may be found in large numbers to serve the Church at home and abroad.

CLEAN-CUT was the line traced for the Catholic missionary by His Holiness Pope Pius XI, truly Pope of the Missions, when, some months ago, he spoke to a gathering of Mission Procurators at Rome.

The apostle may and should love his country, said the Holy Father, but, when he leaves it for the missions, nationalism should not follow him into his wider field. His aim is the world-wide apostolate of Christ—"the care of souls, and only the care of souls".

Nationalism has been a "scourge for the missions; without exaggeration, it could be called a curse".

If at times it has appeared to produce some advantages, added the Pope, in the long run it has always resulted in loss.

"If you haven't a smiling face, don't open a shop," say the Chinese. Keep the smile on the face of the Maryknoll missionary who displays the wares of Christianity—\$1 a day, or \$365 a year, keeps him alive, and smiling.

HAPPILY, Maryknoll has benefited in the past by the generous offerings of Catholics, who, mindful that money is a trust, have shared their surplus with us, and doubtless with other works for God.

This is evident by a gratifying number of Student Burses, which we have gathered since our start.

We must now try to secure Foundations for the continued yearly sustenance of our missionaries, and should the idea of sponsoring a missionary appeal to any of our readers, we will gladly communicate with them on the subject.

FEELS THAT ONCE A PRIEST IS ORDAINED



FOR nearly twenty years we have mentioned Columbus Day in THE FIELD AFAR, hoping that the chevaliers who bear the name of the great discoverer would some day see in Maryknoll an opportunity to follow the example of their patron by planting the Cross in pagan lands.

The Knights of Columbus are nation-wide, so too is Maryknoll, now represented beyond our borders in Honolulu, the Philippine Islands, South and North China, Manchuria, and Korea. And, in that representation, there must be at least a score of priests and Brothers who once were active members of a Knights of Columbus Council.

Maryknoll may yet be discovered by the Knights of Columbus. If this be so, we are certain that the order will gain, as well as ourselves.

Are you in a position to back a Maryknoll catechist to the extent of \$15 a month? This sum covers the wages of a native catechist, the missionary's most indispensable helper.

WHETHER all the world is a stage or not, at least every Chinese is an actor. Whence is this dramatic instinct derived? Undoubtedly from Confucius and Mencius, the two great sages who have molded the Chinese mind. One of their best known sayings was that there are three hundred rules of ceremony, and of behavior three thousand. Their emphasis was on the way of doing things, rather than on what was done. While Aristotle was dealing with principles and reality, they were occupied with customs and form. Right here is the greatest difference in the basic assumptions that underlie the thought of East and West. Is it any wonder that such opposite premises issue in widely divergent judgments and conclusions?

The other side of the shield shows us that the same principles can account for certain superiorities that the Chinese undoubtedly possess over the Westerner. In



ST. TERESA

Herald so youthful of thy heavenly King!

Such tender years the home nest dared to fly,  
To paynim battlement or Christ to bring;  
Or gaily there for His dear sake to die.

A fonder fate contents thine ardent heart;  
Though gentler be the stroke and gladder pain;  
For love can wound, and in its fiery dart  
You fall, a sweeter martyrdom to gain.

O shining victim of thy high desires!  
Ignite our tardy hearts with that blest flame;  
Nor suffer them to burn with baser fires,  
Who, suppliant, thine aid seraphic claim.

Praise we the Father, and Eternal Son,  
The Comforter with equal laud extol!  
Let glory to our God, and Three and One,  
Be sounded now and while the ages roll!  
A.M.M. (From the Roman Breviary)

the matter of politeness, for instance, they leave us far behind. Ceremony is to them an inherited instinct. They have a million gentle and graceful ways of lubricating the friction of social inter-

**ROSARY** month. When you have finished your beads, will you go back to the Crucifix and say the Our Father and three Hail Marys for all missionaries?

course that we would never dream of. Honorific terms are always employed. *What is your honorable name? When did your excellence leave your illustrious home to come to our miserable country?* Adjectives that are not meant, one may say, are like water on a duck's back. Right you are, but the duck likes it.

Chinese psychology is a large order. One could discuss it properly only in volumes. The main clue is, in our opinion, an emphasis on custom and form, rather than on fact and reality. This tendency, however, does not deprive the Sons of Han of the generality of fine human qualities such as generosity, loyalty, industry, patience, perseverance, cheerfulness, and last, but not least, a priceless sense of humor. To know them is a great privilege, and to live among them a pure delight.

2

THERE is no use advertising unless you have a good article, at least, not in any permanent sense.

Oriental peoples are, like all other peoples, composed of good, bad, and indifferent; serious and superficial.

A religious propaganda based on success, "face", prestige, or any other external and extraneous factor will appeal precisely to that superficial element, admittedly large, who are interested in worldly success and not in religion.

Where will the serious seeker after the genuine article find his aspirations answered? It is good that he has not far to look for the simple black gown that is derided in the market place, but respected deep down in the hearts of those who can recognize poverty, humility, and austerity of life as the mark of the One Religion that is serious and unearthly.

AND SENT TO THE MISSIONS,

# Making Converts in South China—

By Fr. Frederick C. Dietz, M.M., of Oberlin, Ohio



TWO NATIVES OF CHINA?  
*No, Fr. Dietz, and a Chinese lad  
who loves the Shan-fu (priest)*



At the mention of the word "missionary", the popular Catholic mind conjures up a picture of St. Francis Xavier, with crucifix held aloft, preaching to hosts of penitent pagans, or else baptizing the multitudes in such numbers that his arm is lamed from constant exertion. That is undoubtedly the ideal, but it is certainly an idea of mission life bordering on exaggeration.

Actually, the average Catholic missionary seldom baptizes as many as fifty persons at one time, and when he does so the occasion is remembered as a red-letter day in the history of his mission. More often, he baptizes an individual here and there, and occasionally small groups, happy to glean a few souls for Christ wherever he can.

## Slow Progress—

The mission field with which I am most familiar is that of South China, where I have labored for a decade of my life. There, mission work is very difficult, and progress slow. To be specific, in the Vicariate of Kongmoon, to which I belong, twenty-five Maryknoll missionaries last year baptized two hundred and five adults, of whom twenty-nine were baptized at the point

of death. To be sure, these results were considerably below average, due to the chaotic political conditions of the last two years. Normally, progress was more rapid. In three years' time, for example, I succeeded in doubling my original parish of three hundred Christians at Tungchen. And last year, Father Meyer, Superior of the Maryknoll Wuchow Mission, managed, by dint of untiring effort, to double the small number of Catholics in his entire district.

In noting these apparently meager results, it should in all justice be borne in mind that the provinces of Kwangtung and Kwangsi are considered by veteran missionaries in China as the second most difficult field in the country, the most difficult being the Mohammedan province of Kansu, where, among others, the missionaries of the Society of the Divine Word are doing such good work.

## Obstacles to the Apostolate—

In South China, the difficulties of mission work fall into two classes: those resulting from the nature of the country and people, and those inherent in the missionary himself, and in the limitations of mission endeavor.

Mission work in China is very difficult just because China is China. I mean by this that the Chinese, as prospective converts, are to be compared not to American Indians or to African or Polynesian savages, but rather to the Roman Empire of the Apostles' day. The Chinese are a civilized nation; have been for thousands of years. Consequently, they have their own philosophy, deeply-rooted religious customs and traditions, and pagan habits and practices that have become second nature. All these things are racial rather than national characteristics, and present almost insurmountable difficulties to the propagation of the Faith.

Take, for example, one aspect of Chinese psychology. The Chinese have consistently avoided contact with Western nations; for centuries the entry of foreigners, and consequently of missionaries also, was forbidden under pain of death. And yet the establishment of the missionary in their midst was a necessary preliminary to conversions. And even when, after repeated efforts, the missionary finally succeeded in gain-

ing a foothold, he found himself shunned, and hated, and often feared. Such a condition was prevalent up to twenty or thirty years ago, so that it is really a matter of wonder that China at the present day should have a Catholic population of nearly two and a half million souls. Considerable as this obstacle of the anti-foreign mentality of the Chinese is, it is only one of a hundred. Chinese have a great many other prejudices too numerous to catalogue here, and which only time can overcome.

## Mission Limitations—

On the part of the missionary himself, there are certain obstacles which render the work of conversion difficult. There is first, and above all, the language. Chinese is so difficult that ordinarily at least two years are required to obtain a good working knowledge of it, and even after ten years a great deal remains to be learned.

A more serious consideration in regard to conversions is the lack of mission personnel. As a matter of fact, most missionaries in China find their time well occupied in ministering to their Catholic flock, so that actually



SACRED HEART OF JESUS. KIN

# China—Obstacles, and Gains Recorded

berlin, Pro-Vicar of the Maryknoll Kongmoon Mission

very few can give much thought or attention to the conversion of the millions of pagan souls about them. Before any serious effort can be made to convert China, the number of missionaries will have to be doubled and tripled.

And what does that mean, practically? It means that our Catholic people in every country will have to take a more personal interest in the great problem of the conversion of the pagan world, and will have to multiply their personal sacrifices for the Mission Cause to such an extent that those who are willing to bear the burden of the day and the heats upon the actual mission field may not be condemned to a forced inactivity, through lack of funds to push their work.

## The Time of Sowing—

Let us turn from the consideration of these difficulties, to view the work which our Catholic missionaries are actually doing in the face of these trying circumstances. By word and example, by all the means in their power, they are straining every effort to break down prejudice, and to suggest a higher and better way of life. They do this by coming in contact with the

people in every possible way themselves, and by obtruding the existence and the divine truths of the Church upon the pagan consciousness through their Christian flock, especially the catechists. They are the leaven which is hid in three measures of meal, till the whole be leavened. They are the mustard seed which must grow till it becomes a tree and spreads its flourishing branches over all the land. It is still springtime for the Church in China; it is the time of sowing, not of harvest; the time for reaping will come when God sees fit. Contact, contact of the seed with the soil, that is what is needed now.

## Searching the Other Sheep—

In his travels, the missionary is an object of unusual interest to the pagans. Many questions are asked and answered, and out of many hearts thoughts are revealed.

At the mission base, the missionary's home, he enters into frequent relations with civil and military officials, and a little of the seed falls upon more or less stony ground. He comes in contact with the notables, with some of the more influential families, feasts with them occasionally, as our Lord did at the house of the wealthy Pharisee, and again some of the seed falls, this time among thorns, amid the cares and riches and pleasures of this life, which threaten to choke it.

In the dispensary, he comes in touch with the sick and afflicted, who hail from the highways and byways of the world, and whom he would fain compel by his charity to enter in at the marriage-feast.

When war stalks across the land, and the frantic populace with their few earthly belongings slung on a pole over their shoulders stand at his gate and implore protection from the hungry wolf, he throws wide his portals and harbors the harborless, affording them refuge when he knows he is powerless to protect even himself. For are not these the sheep without the Shepherd, the multitudes for whom the Sacred Heart held such compassion?

When the epidemic rages—smallpox, or the deadly cholera, or dysentery, or the bubonic plague—he is there establishing his contacts, ministering to the sick, comforting the afflicted; raising to



A CHINESE MADONNA  
*Chinese Catholics have a strong devotion to the Mother of God*

Heaven the finger of hope, snatching what souls he can from eternal damnation.

He establishes schools for pagans as well as for Christians, trusting that they may come to know the One True God, and Him Whom He has sent. These schools are often a heavy financial burden, and a prolific source of worry besides, for his good intentions are frequently frustrated by the envious, and by officious officials.

During his visitations in the country, while preaching to his flock, he has an eye for the pagan neighbors who are drawn by curiosity; he has a word for their ears, and a tiny seed for their hearts, which he hopes will sprout unto life everlasting.

And, so that no soul may be lost that he can possibly save, he reaches out even to the wrecks of humanity—tiny girl waifs abandoned by a pagan civilization, happy innocents who soon go to join their angels, and to see with them the face of the Father Who is in Heaven. He gathers up the fragments—the aged helpless, the lepers, and even condemned criminals.

## The Hundredfold—

In all this work, even amid his worries and trials, he is ever conscious of the closeness of God, and often hears



ESUS KINGDOM COME IN CHINA!



re-echoing in his heart the comforting words of Christ: *Amen, Amen, I say to you, inasmuch as you did it to one of these My least brethren, you did it to Me.* Who will say that the missionary does not receive the hundredfold reward promised, even in this life!

If I were asked to single out my deepest impression from my work on the missions, I believe it would be the one above referred to, namely the consciousness of the closeness of God, especially in time of need or danger. Again and again I have parted with a few dollars for urgent charity, only to receive them back unexpectedly in the very next mail.

#### Why Foreign Missions?—

If, then, making converts in China is so slow and difficult, why engage in it at all? Why try to continue against such great odds?

Why, after all, do we do mission work? There are two fundamental reasons. The one, the extrinsic reason, is that it is our Lord's Last Will and Testament, so to speak. Just before ascending into Heaven, He addressed to His disciples those memorable words

which have rung down through the centuries in the ears of the Church: *Going, therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost.* There is no "if" about this command; simply, *going, teach.* Twelve simple fishermen and seventy-two disciples, undaunted by the stupendousness of the task and undiscouraged by their failures, proceed to carry out the command. They give their lives for the Cause; others follow them. The Master said so; that is enough.

The second, or intrinsic reason, is to save Chinese souls. Doctors are not discouraged from saving lives, even though their bitter potions may be unwelcome to their patients, and though they may inflict much pain in the process. So the missionary also; he loves pagan souls, in spite of themselves, so to speak, and in spite of their apathy and even persecution. Little matters it whether he be welcome or not, whether his sacrifices be appreciated or not, what he wants is souls. With St. Francis Xavier he pleads: *Lord, give me souls.*

#### \* The Cantonese "HAIL MARY" (Shuntak dialect) F.C. Dietz M.M.

Sun yee fook Ma-lay-a, moon bay sing choong ch'ai,  
Extend your felicity, Mary, full Holy Grace Being

gee yee yee guy yeen, nee joong yee why john may,  
the Lord with Thee eyes women among Thou art to-be-praised

yee toy gee Yeh-so bing why john may. Teen Gee  
Thy Son Jesus also is to-be-praised Heaven Lords (Gods)

sing Mo Ma-lay-a., why ngaw dong joy yon, gum kay teen  
Holy Mother Mary for us sinful people now beseech Heaven

Gee gop ngaw dong see how. Ah mahnp.  
Lord and our death time. Amen.

\* Transpose to a higher or lower key, as desired.

While Fr. Dietz was recently in this country, he spoke several times, through the courtesy of the Paulist Fathers, over radio station WLWL in New York City. On one of these occasions, he chanted the beautiful Chinese Hail Mary, and during subsequent talks was begged to repeat it. We are printing it here for the benefit of our readers. Try it on your piano



### Excellent Books

#### Excellently Produced

#### Cloth-bound and Illustrated

##### A Modern Martyr

Bl. Théophane Vénard, who went smiling to his death in Tongking, in 1861.

##### An American Missionary

Fr. Judge, S.J., missionary in Alaska in the gold days.

##### Father Price

Home missionary in North Carolina, foreign missionary in China.

##### For the Faith

Fr. Just de Bretenieres, heroic martyr in Korea in 1866.

##### The Martyr of Futuna

Bl. Peter Chanel, S.M., the shepherd who laid down his life for his sheep.

##### Two Vincentian Martyrs

Bl. Clet and Bl. Perboyre, crucified in China, in 1820 and 1840.

##### Homes of Martyrs

The homes and home folk of five young French missionaries of the past century.

##### The Catholic Church in Korea

With an appendix on the American Catholic Mission.

##### A Window on the World

World Missions of the Catholic Church, as represented in the Lateran Mission Museum.

#### Field Afar Office

Maryknoll New York

HE CAN PROVIDE FOR HIMSELF,



### The Bishop's Guest

THE first Maryknoll General Chapter, called for August, 1929, brought from China the Society's first bishop, the Rt. Rev. James E. Walsh of Kongmoon. Bishop Walsh looked much the worse for wear, pale, and quite exhausted. We were frankly worried about him, and so was Bishop Dunn, New York's Auxiliary, who in many ways has proved himself a brother to our work.

When the Chapter was over, Bishop Dunn insisted that the Maryknoll bishop should take up headquarters at his own parish residence, from which center he could make sallies to receive medical treatment for himself, and an occasional alms for his Mission.

Bishop Walsh, returned to his beloved China, has evidently not forgotten the kindness he received. The letter which follows is from his pen:

One of the most beautiful objects in the city of New York is a little corner niched into the yard of a church on Convent Avenue. The corner is not too tiny to become a lovely bower of green, and that is what a skillful hand has made of it. There could be no more effective setting for the gleaming statue of a lady that is enshrined there. The lady is the Mother of God. She is beautiful. The whole quarter seems suddenly to brighten and warm as this *rus in urbe* appears. A blessed radiance is there.

To a tired old Chinese farmer, the beaming oasis was itself a welcome, as he sallied forth on his questionable quest. Could the great city—or any considerable part of it—pause long enough in its teeming bustle to give a thought to the bamboo groves of Kwangtung? Hardly likely. Yet it pauses every Sunday morning. And a man lives here who can make it pause. With its spiritual affairs he has much to do. He is not a stranger even to Chinese farmers. He has been seen on Chinese shores. He has been a factor in the extension of the Faith to far corners of the earth, where New York was never heard of. His name is



A LINK BETWEEN THE MINARETS OF MANHATTAN AND SOUTH CHINA'S BAMBOO GROVES

*Bishop Dunn is not a stranger even to Chinese farmers. He has been seen on Chinese shores*

known in every outpost of the far-flung line. He is a key man. Let's ring his door bell. The welcoming smile outside is only in keeping with its warm counterpart awaiting within.

Shades of squalid Chinese inns and flea-bitten village shake-downs, can this royal apartment be intended to rest my weary bones? I once lived myself in America, but that was long ago. Any kind of comfort is regal to me.

But this isn't all. There's a magic letter all fixed up for me, and it will open more doors in New York than a foreign title. And there's a smile. A big, broad, generous, sympathetic smile. Almost too much clover.

As I sink into it, a qualm comes, and forces me to keep recalling: *If I forget thee, my old China, let my right hand be forgotten. I ought not to feel so much at home here, but how can I avoid it amid such hospitality? Help me to remain a pilgrim, and loyal to thee, dear old, bushwhacking land of my adoption, and I'll come home again—possibly even bearing my sheaves.*

It was like apples of gold on plates

To secure the adoption of a Chinese baby, thereby rescuing it from paganism, calls for only \$5.

of silver. In fact, it was both together, on the husky shoulders of ushers armed with collection baskets. Not that New York became impoverished thereby. The stock market crash did much more damage. My stay was exceedingly short, and envisaged only the crumbs.

All I learned about New York was its charity and its hockey games, and I was very far from quarrelling with either. To an old Chinese, the whole situation was "ten parts" good. And, over it all, presided that large and encouraging smile.

"Apart from that Dobbs hat, which formerly belonged to the Bishop of Newark, what is on your mind?" was the question that confronted me one day. "Nothing easier. Of course, it's the Kongmoon Novitiate for native Sisters."

"Put on your stolen hat, and try to look a little less like a Chinese bandit. We'll go down town, and see a friend of mine." His friends are too many for that to be any clue, but the interesting summons was obeyed with alacrity.

An hour later, the Novitiate had been advanced from a smoldering idea to a glowing fact. A Chinese sisterhood received its charter in this providential

WHEREAS, IT WILL BE MANY YEARS

incident. Almighty God has many ways to dispose all things sweetly, and to gain His ends.

Shame mantled the brow of a missionary to discover that a second project, equally vital to Maryknoll in China, was encountering apathy on his own part, when compared to the zeal of another.

A Rest House for worn out missionaries is a worthy adjunct to the spread of the Faith in health destroying climes. Yet it takes a lot of understanding to think of this, and a lot more to make other people think about it. This was not accomplished until a facile pen had reinforced the smile.

Years of life may perhaps accrue to missionaries as a consequence of this interest, displayed by one who owes missionaries nothing.

The minarets of Manhattan are powerless to thrill an Oriental. He sees too many cities, and suffers too many woes to feel deeply about most things; least of all, about houses made with hands. The canyons of trade and cathedrals of barter are nothing to signify, in his perspective.

But there is something in New York not made with hands, or if with hands, then with those unique Hands that once were pierced in order to bring this gift to men; and that is its charity.



A SECTION OF THE NEW MARYKNOLL CHURCH AND SCHOOL FOR JAPANESE IN SEATTLE, WASHINGTON

*This picture was taken in July. The building is now completed, and a beehive of mission activity*

## Mission Values

**\$1**

Will support a Maryknoll missionary for a day.

**\$5**

Will provide for the adoption of a Chinese baby, thereby rescuing it from paganism.

**\$15**

Will enable our missionaries to pay for one month the salary of a native catechist.

**\$100**

Will support for one year a young Chinese preparing for the priesthood in one of our Mission Junior Seminaries.

**\$365**

Will provide the support of a Maryknoll missionary—Priest, Brother, or Sister—during one year.

**\$500**

Will cover the travel expenses of a Maryknoll apostle to Asia.

Who knows this, knows New York, for is it not spoken of in the whole world? And when its palaces shall have crumbled into dust, is it not this characteristic that will be remembered?

A certain Chinese missionary is guarding a warm souvenir of Convent Ave-

nue, as he climbs the mountain trails of Kwangtung and pauses to rest at its wayside tea houses.

Through the scrub pines and lacy bamboo comes a vision at times of a beautiful lady, smiling a benediction ten thousand miles away. And the memory of the charity she both signalized and sponsored is ever an abiding spur to a certain tired frame and grateful heart.

## Venard College Events

SEPTEMBER eighth—the feast of the Nativity of our Blessed Mother—ushered in the new school year at the Vénard. Old and new Vénarders trooped in on us throughout the day. We were happy to observe that, as usual, the last recruit to hang up his hat and drop his baggage inside our door felt no less at home than did our “seasoned veterans”. All were friends of long standing when the tower bell sent out its summons to night prayers.

It was good to note an increase in the number of students enrolled this year. In God's work, quality must be considered before quantity; but we pray the Lord of the Harvest to grant us both, that many may be prepared for the labors in His whitening fields.

October—the month of the Rosary! The Vénarder quickly grasps the reason why the name *Maryknoll* has been selected for all the establishments of our young Society. He readily observes Mary's power and love in his own life, and in the realization of his high purpose. May the Queen of Apostles keep her motherly hand outstretched in protection over these, her specially chosen ones, that they may be found worthy to persevere in the service of her Divine Son.

The first day of the school year was given over to registration of the new students. Time was left, however, for all to loosen up their muscles at manual labor, and to try their skill at baseball.

In the evening, under the direction of a veteran Maryknoll missionary, a three-day retreat was opened. All were ready at its conclusion to make a flying start on the year's program of prayer, study, work, and play—each needed, in

**BEFORE PAGAN LANDS CAN SUPPORT**

The subscription price of this paper is one dollar a year and includes membership in the Catholic Foreign Mission Society of America.

proper proportion, for the molding of future missionaries.

We look with joyful anticipation to October twelfth, when our beloved Bishop, the Rt. Rev. Thomas C. O'Reilly, will dedicate our new Chapel. We had hoped that this ceremony would take place last spring, but at that time the permanent main altar was not erected.

We are happy to announce that this altar, a most fitting memorial, has been installed. This was made possible by a gift from the family of a former member of the Vénard faculty, who took this opportunity of expressing his affection for the Vénard, and also his deep esteem for the late Bishop Hoban, to whom the Chapel itself is dedicated.

**T**HE Vénard, our Preparatory College in the diocese of Scranton, housed our priest-treatants this past summer, and all were happy in the thought that this, the first of our Maryknoll Preparatory Colleges, is now substantially complete.

There are, of course, many things yet to be done, but these can wait. In the meantime, a large debt must be cleared, and this includes the Bishop Hoban Memorial Chapel.

If the Vénard can meet current expenses, and cut down some of its debt each year, we shall not complain. How this can be done is a question that is just now puzzling its Rector.

### Via Sardegna, Rome

**I**F you happen to be in Rome, and looking for Maryknoll, you will find it listed in the telephone directory—and on the doorplate of 83 Via Sardegna—as

COLLEGIO MARYKNOLL

It is not a large college building, but it is very good-looking for its



WHEN HIS EMINENCE CARDINAL MARCHETTI-SELVAGIANNI RECEIVED THE RED HAT

*Many of our Brooklyn readers will recognize the priest second on the left in this picture as Fr. John P. Skelly, now a resident of Collegio Maryknoll in Rome*

size. Already it has harbored an American Archbishop, and priest students from several dioceses in this country, all of whom dwelt peacefully under soft-footed Maryknoll students, who occupied the top floor.

And now it is especially honored as the residence of His Emi-

nence Cardinal Marchetti-Selvaggianni.

But the Maryknoll students will not have to pad their soles nor stifle an occasional laugh, because they know His Eminence well, and are confident that the mirth of youth is far from unpleasant to this distinguished and much loved prince of the Church.

### Maryknoll Associates

**BY** the terms of our final Constitutions, recently received from Rome, the Catholic Foreign Mission Society of America (Maryknoll) may include in its prayers and merits others who assist in its various enterprises. They shall be known as Ordinary Associates, or Perpetual Associates.

Every *Field Afar* subscriber is not only registered as a subscriber, but is also by that fact an Ordinary Associate of the Society, and, as such, is entitled to the following spiritual favors:

1. A share in over six thousand Masses, offered yearly by Maryknoll priests.
2. A daily remembrance in the several Maryknoll communities.
3. A share in the labors, sacrifices, and privations of Maryknoll missionaries.

CATHOLIC PRIESTS OR BROTHERS,



## "Piffy's" Silver Jubilee

By Rev. Francis J. Connors, M.M.



**PIPHANIUS YIP**, the star catechist of our Kongmoon Vicariate, familiarly known as "Piffy", recently celebrated his Silver Jubilee in the service of the Church. About fifty guests, among them the mandarin

and all the prominent business men and officials of Kochow, were gathered at Sacred Heart School for the occasion.

Catechist Yip is a most unassuming man, short in stature, and extremely thin, as are so many Southern Chinese, but his twenty-five years of continuous activity at and for the mission in Kochow have been filled with strenuous work, frequently punctured with flashes of wars and banditry, during which I think it can be said that he has never once failed in his duty, and has commonly done far more than duty demanded.

He has been tireless in his efforts to make mission activities prosper, and humanly speaking, much of the good work done in the Kochow section is traceable to him. How a man can gain or retain the friendship and good will of the numberless opposing factions and cliques of the Chinese stage is beyond my comprehension, but it is a fact, nevertheless, that "Piffy" holds his own with all comers, keeps in their good graces, and even has them seeking his advice.

### Piffy as Strategist—

When Fr. Meyer scaled the Kochow city wall some years ago, to plead for an armistice from an attacking army, so as to save the city and its non-combatants—Piffy scaled it with him. And during the grand scramble of last January when everybody fled the town,



REV. FRANCIS J. CONNORS, M.M.  
*Formerly of Peabody, Mass.,  
now Maryknoll missionary in  
South China*

including all the mission school teachers and students, Piffy stayed behind with me to see it through.

When the military attack failed to materialize, the city was demoralized through fear of bandit attacks. Bandits

had openly carried on their raids within a mile of the city wall, and were momentarily expected to swoop down on the city. There were no soldiers in Kochow, and the few members of the home guard, true to their name, had gone home, figuring it safer there than fighting bandits.

Piffy called a meeting of the business men, outlined a plan which was adopted, and saved the town. True, his strategy was a grand bluff, but it worked. Calling for a number of flunkies from each shop, he set them around the city wall, a few paces apart, each with a lantern. Then he gathered a number of tom-tom drums, and assigned stations to the drummers. The drummers kept up a regular watch, beating their drums at intervals, in answer to one another; while the flunkies with their lanterns duly kept the lamps moving within their own assigned distances. In appearance and sound, there was a veritable army ready to defend the city. By actual count, there were just ten rifles, of which only two worked.

However, the strategy kept the bandits at bay until Piffy and his committee could persuade the home guard to take up their posts on the city wall, along with reinforcements from the villages roundabout. The bandits finally disappeared, without attacking the city.

No wonder the business people were happy to attend his banquet.

### Friendly Officials—

The mandarin is a fellow townsman of Piffy's. His home village and Piffy's are neighbors. But among his retinue are a number of officials whose home towns are far from Kochow. When the Kwangsi army flocked over into this end of Kwangtung in the last days of December, some of these officials, not finding it politic to stay in the yamen, moved into the Sacred Heart School, and there found a ref-

**WE'D HATE TO CLAIM**  
that we started the style. But—  
Maryknoll has had excellent books,  
in excellent cloth bindings, for only  
one dollar, for many years. See p.  
278.

AND, CONSEQUENTLY, THE TRAINING OF THESE



uge. The invaders were later ejected, and the refugee officials found themselves back on the job, and nobody hurt.

They, too, were happy to drink his health.

#### Piffy as Missioner—

In strictly mission work he has just as good a head—and uses it. Starting life as a factotum for the French missionaries of that time, he has educated himself, and is now Principal of the Sacred Heart School. Without any formal education to speak of, he can more than hold his own with the brightest lights that have come and gone in this section of the province; and he must have preached Christianity to audiences, pagan as well as Christian, thousands of times.

He revels in discussion and welcomes opposition, for his nimble wits have been highly sharpened through long experience. Saint Paul would have loved him, for he keeps many of the squabbles of the Christians from going to the courts. In all disputes and difficulties, both sides usually seek Piffy's opinion, before making a final decision.

He has borne a share in giving retreats to catechists during the last few years, and the heavy work of running the Kochow Catechist School has fallen to him, not to mention the arduous task he has of trying to teach me this most difficult of languages.

A Chinese mission is a nerve wrecking pastime under the most favorable circumstances; but, when you are new at the game, and a tyro at the language, and have a large mission and school to look after, and the country is upset, and fighting is near, and bandits on all sides—Deliver us, O Lord! Then is a Piffy like a jewel set in a royal crown. No wonder I sing his praises, and would give him half my kingdom, if only I had one.

#### A Christian Family—

Withal, as I said before, Piffy is the most deferential and unassuming little man you could meet in a day's work. His three boys are in high school (middle school we call it over here), one is married and two are engaged. His hopes for a vocation in the family are centered on his little girl, who is going to school, and says she is going to be a Sister some day.

**EVERY** *Field Afar* subscriber is registered as a MARYKNOLL ASSOCIATE, and as such is entitled to certain generous spiritual privileges.

**The MARYKNOLL ASSOCIATE** privileges may be secured for others, without *The Field Afar*. They may also be extended to deceased relatives and friends. The offering for such ASSOCIATE MEMBERSHIP is fifty cents—considered as a mission alms.

It is hardly necessary to add that he is not wealthy in this world's goods; but he and his wife, a tall, gracious lady from one of the oldest Christian families in this section, enjoy nothing more than holding open house for their numberless friends and relatives.

Despite his happy family life, he often says he wishes he had not been married so young, for he certainly would have liked to have become a Brother. Be that as it may, I can hardly imagine a man in any walk of

life more intensely devoted to the Faith, or more zealous for its propagation.

#### Piffy's Bishop—

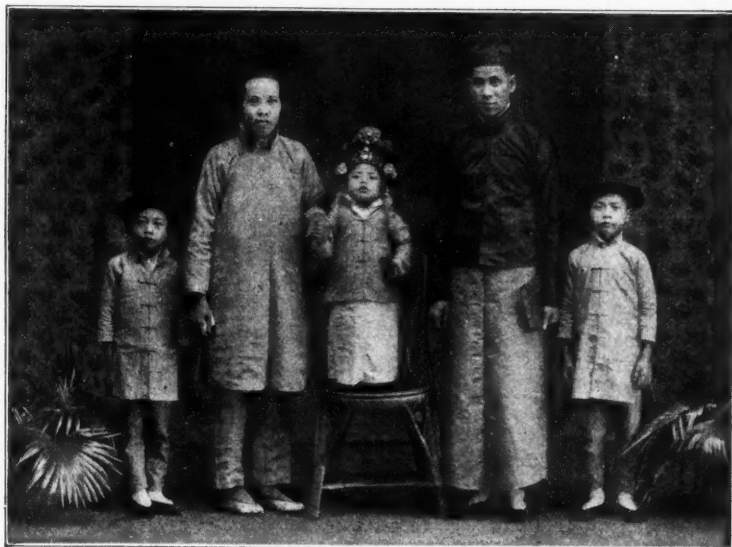
Bishop Walsh arrived back in China just too late to get here to help us celebrate. However, he wrote a message to "Epiphane", as he so fondly calls him, from which I am taking the liberty of quoting the following passages:

"I hear you are celebrating your Silver Jubilee in the service of the Church, and I want to add my word of congratulations. You have certainly spent yourself for God's work. You have preferred to forego many tempting opportunities for success in the world, in order to help the Church.

"What the Church in Kochow owes to your zeal and ability is beyond computation. You have done the work—and you will receive the reward of an Apostle.

"I wish I could be present in Kochow to see you in person, but I have just returned from America, and cannot make the trip. I hope to come in the autumn, with Fr. Walsh, our Superior General.

"Meanwhile, may God bless you and your family, and may He preserve you in your important work for many years."



EPIPHANIUS YIP, MARYKNOLL CATECHIST, AND PART OF THE FAMILY OF WHICH HE IS JUSTLY PROUD

APOSTOLIC WORKERS IS ONLY THE BEGINNING, FOR

## Our Foreign Mission Sisters



THE MARYKNOLL SISTERS' LATEST MISSION BAND

*"For souls we live, for souls we'll die, and Maryknoll's own Queen will reunite, when the victory's won, her daughters from every land" (Maryknoll Sisters' Departure Hymn)*

ONE evening recently, at recreation time, word went round among the Maryknoll Sisters that the front steps of their Mother-House a-building had been erected.

The front steps! This was indeed something very tangible, against such a long background of dreaming and hoping. Groups of Sisters at once crossed the highway which separates the grounds of their future home from the compound of the Maryknoll Seminary.

All were anxious to mount the steps, and from their summit the foundations of a great edifice were plainly visible. "Those who knew" pointed out eagerly where the chapel, the industrial work rooms, the refectory, and the kitchen would be located. Already the brick walls were beginning to rise in some sections, and an amiable care-taker, with a pronounced Teutonic accent, informed the visitors that a small army of bricklayers would soon be at work.

It was not hard to vision the successive generations of missionary Sisters who would mount these front steps and adore in the chapel, of which, as yet, only the foundations were outlined. A silent prayer rose from many hearts that Jesus, the Lover of destitute

pagan souls, would inspire in lay apostolic partners the desire to aid in the completion of the sorely needed Mother-House.

The question also passed from mouth to mouth, *When will the corner stone be laid?* When Mother Mary Joseph, the Superioress of the Maryknoll Sisters, passed through the Holy Land some

months ago, on her way to the Orient, she received a wonderful gift, a stone from the ceiling of the room in which the Blessed Virgin was born. This stone will be placed in the corner stone of the Sisters' Mother-House.

*Behold the handmaid of the Lord, be it done to me according to Thy word*, is the motto of our missionary Sisters' Congregation. May this prayer of the Mother of God be indeed the corner stone on which will be builded the lives of all who will one day prepare themselves within the Mother-House walls to bring Mary's Divine Son to thousands still in darkness and the shadow of death.

### THEY SAY—

HOW I miss my little "Chinese" FIELD AFAR! Put me on the list again.—Pa.

We are enclosing a check for sixty dollars for school copies of THE FIELD AFAR from January to June. The children greatly enjoyed your magazine, and have used it in connection with their school work.—Srs. of St. Joseph, Mass.

## Native Catechists

OUTBURSTS of anti-foreign feeling in China during recent years have focused a spotlight on the need of native workers for the spread of the Gospel. Should the extremity be reached where foreign missionaries are driven out, then the presence of native workers alone will provide the Christians with spiritual leaders.

There are not, as yet, enough native priests to suffice even for the care of the Christians, not to speak of the hundreds of millions of Chinese who are still pagans. During the interval before an adequate number of native priests can be trained, their labors must be seconded by the help of Chinese catechists.

You will do much to strengthen the Church in China by supplying the maintenance of a native catechist. In the Maryknoll Missions of China, the wages of these native apostles are \$15 a month. In Korea, where living expenses are higher, a minimum salary of \$20 a month is required.

THEY MUST BE SUPPORTED FROM AMERICA,



# THE MARYKNOLL JUNIOR LEAGUE



## JIM'S TRAVELOGUE

Dear Dad:

You asked me to keep a diary of my trip so that you and Mother would know what I really did each day. Well, day before yesterday we took a trip up the Hudson on one of the big day-boats. On the east shore of the river, almost opposite Haverstraw, where the Americans captured Major John André, I saw a beautiful gray tower with a roof like a Chinese pagoda's, rising above the tree-tops. I was sure I had seen it before, but as I'd never been in this part of the U. S., how could I? When Uncle Jim said it was the tower of Maryknoll Seminary, I knew where I'd seen it—on the cover of *THE FIELD AFAR*.

Uncle Jim said, "I know someone there; suppose we go to Maryknoll tomorrow?" So we went and what do you think, Dad? It was *Departure Day*! Of course, you know what that is—the day when Maryknoll Missioners leave for "the field afar". Weren't we in luck?

The Seminary isn't finished but three sides of the cloister are done and run around a lawn. The open side is toward the Hudson. At that end of the lawn is a huge Japanese temple bell hung on a cross-bar between two posts, just like a foot-ball goal. When we went out in the evening for the Departure ceremony, two seminarians were beating the temple bell with mallets. I read once that the spirit of the Far East is in their temple-bells. Uncle Jim said, "The call of the East—irresistible!" He's told me a great deal about his newspaper work out there. It was almost seven o'clock and across the river the sun was getting low and the country looked great, Dad, just the way it does at home at sunset.

On the lawn in front of the bell stood an altar, all white and gold, with candles and red flowers. The Seminary choir came out and then

the rest of the Seminary crowd, that is priests, Brothers of St. Michael, and seminarians. Then the missionaries—nine of them in their black cassocks with the red Chi Rho on their cinctures, and a physician in "civies", who is going too, and they filed to seats facing the Epistle end of the altar.

The organ was playing. On what they call the "terrace" over the cloister, was a crowd of guests, relatives and friends around two sides, and along the third side were the Maryknoll Sisters from the Convent, with their Mother-General. The clergy came out and things began—first, what they call the Itinerarium, the Church's prayers for the departants, then an address by Father Fleming. He spoke about that line across the front façade of the New York Post Office, from Xenophon, Uncle Jim said—we saw it on Saturday—"Nor rain nor snow nor heat nor gloom of night keeps these couriers from the swift completion of their appointed rounds." And he applied it to the missionaries.

Next, the departants knelt before the altar and Father Walsh, the Superior General, gave to each his mission crucifix and his assignment (of course, they have known since May where they were going). You know, Dad, I've always wanted to be a priest and I read somewhere lately that the missions are "the supreme business of the Church", and while I

watched them I thought that perhaps some day I too would kneel before that altar. I tell you, I envied those men when they stood up and turned and the light of the sun flashed on their crucifixes. Everybody in the Seminary congregation then filed past the priests who were going, and said "Good-bye". They sang the Departure Hymn, "Go Forth, Ye Heralds of God's Tender Mercy", after that.

A little bell tinkled and the Blessed Sacrament was brought down from the chapel, and we received Benediction. Then followed the recessional.

The missionaries are going to six different places. Fr. Coleman to Korea; Frs. Murphy and Donovan to Kaying, China; Frs. Hewitt and Quirk to Fushun, Manchuria; Frs. Toomey, McRae and Gilligan to Kwangsi, China; and Brother Jude Donnelly and Dr. Harry Blaber to Kongmoon, not so far from Hong Kong, where Uncle Jim used to be.

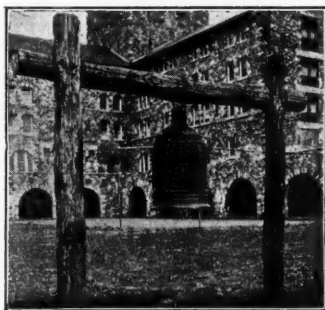
When we reached the front of the "Sem", motor cars were lined up ready to take the missionaries to the station—and boy! the excitement! Everybody out on the lawn, the Seminary crowd, guests and, over on the left by themselves, the Sisters—and fireworks, Dad! One piece with the Chi Rho inside a circle and sparklers from the top. The luggage went into the cars, then the missionaries fairly fell in, motor doors slammed, and away they went, amid "good-byes" and clapping of hands, and sky-rockets and fire-crackers and Roman candles. Dad, it was great!

They say that one year one of the priests offered his congratulations and sympathy to one of the mothers, and she said, "I'll take only your congratulations, Father!" I think Mother'd be like that.

My love to you and Mother.

Your affectionate son,

Jim.



MARYKNOLL DEPARTURE BELL

AND THIS SUPPORT COSTS ONE DOLLAR A DAY.



# THE MARYKNOLL JUNIOR LEAGUE



## DEAR JUNIORS:

October days again, and again we celebrate the feast of the Little Flower. You remember, Juniors, don't you, what she said: "I would travel to every land to preach Thy Name. I would spread the Gospel to the ends of the earth. I would be a missionary, were it possible."

Now we Juniors cannot, of course, do what Saint Teresa could do, but, nevertheless, we can help the missions in many ways.

So this month, when we honor the Little Flower, let us pray for the growth of the Maryknoll Missions and the spread of the Gospel in pagan lands. And let's work hard ourselves to help our prayers come true.

Yours in the missions,

*Father Chin*

## CATECHISM ON THE DISCOVERY OF AMERICA

Q. How did Columbus happen to discover America?

A. He collided with it, while looking for China and India.

Q. What did he have on board—for the Chinese?

A. Missioners.

Q. What became of the missioners?

A. They got stop-over privileges and stayed here.

Q. What did they do here?

A. They planted the seeds of the faith which they and their followers had intended for China.

Q. Then we have reaped the harvest that was meant for China?

A. Yes.

Q. What should we do about it?

A. The only honest thing is to make up to China, principal and interest, for the loss that we have caused her by these four hundred years' delay.

## HONOR ROLL

Helen Tolvais  
David Berkeley  
Helen Dorsch  
Marguerite Vaine  
William Meier  
Margaret Dowling  
Dorothy Powers

## THE MARYKNOLL BANNER

Of course, you are all on tiptoe to know who gets the Maryknoll Banner this time. Three guesses! Right, first time! Our Lady of Lourdes School, Jamaica Plain, Mass. Again they came out on top with the greatest number of school subscriptions to THE FIELD AFAR. This is just one of their many mission activities, for they have just ransomed four Chinese babies.

## MARYKNOLL MISSION PLAYS

Faith in Action  
In the Field Afar



The Feast of the Moon  
His Heart's Desire  
The Home-coming

The Dragon Conquered  
A May Blossom  
The Unseen Boy

The Flower of God

25¢ per copy

The Spirit of the River . . . 35¢



WHEN YOU THINK OF THE GREAT





# THE MARYKNOLL JUNIOR LEAGUE



## CHIN CHATTER

When Johnny Junior came into the office, he found Father Chin with a letter in his hand and a rapt, far-away look on his face as he gazed at the crucifix over his desk. Johnny tiptoed. After Father Chin had laid the letter aside, Johnny spoke:

"You look very happy, this morning, Father."

"I am happy; I have just read that which a priest would rather read than anything else, in a young girl's letter. Would you like to know what that is, Johnny? Listen: 'Father, say at least one Hail Mary for me, so that when I grow up, God will give me the grace to become a nun.'"

"Wonderful, Father; and I'll say a whole rosary for her."

"That's the boy. While we do pray and ought to pray for every Junior, some need special prayers, don't they? Now, for work. Johnny, I think we are going to have an Honor Roll each month in THE FIELD AFAR. The Juniors who do so much good work for the Maryknoll Missions ought to have 'honorable mention' for it; so each month we will put on the Honor Roll the ones that have most distinguished themselves.



RUSSELL FREDERICK, HAMILTON, OHIO

*An active Junior whose letter was read over the radio*



THE MISSIONER'S  
MOTHER GOOSE.

Penny, penny darling,  
On what do you ponder?  
On Maryknoll Missions;  
And meanwhile I'll wander



In search of a maiden  
Who will send me away,  
To teach pagan children  
How Christians should pray.

## BANK ACCOUNT CONTEST

Wealth? Yes! Money? No-o-o, indeed. Then how, a bank account? Just this way, Juniors—laying up for yourselves treasures not upon earth but in heaven. Our wealth does most good insofar as it is spent for others. Your money lying in the bank does no one else any good. Your spiritual devotion lying in your heart unused does no good to you nor to anyone else.

Sometimes a man will put aside a certain sum of money and from time to time will add to it—we will say for his little daughter's or son's education—and it stands in the bank in a special name, and is known in banking as a "special account".

Now then—some schools encourage the pupils to begin bank accounts, and almost every pupil

does so; but perhaps some are poor and the money, however little, really cannot be spared from the home. But, rich and poor alike can lay up spiritual wealth. So, take the Maryknoll Workers Activity Blank which has been mailed to your school or class, and keep your daily record of mission activities as it tells you, and keep your "bank-book" up-to-date. Keep it working every day.

Oh, yes—and there is a prize, too, for the best record. We all love to win prizes. And sometimes we are apt to let the thought of the prize rise above the spirit of the effort. And so, we will remember, Juniors, will we not, "To set the cause above renown, To love the game beyond the prize."

SPIRITUAL HARVEST POSSIBLE IN

## PAGE THE RECORDING ANGEL

From their cloistered teachers, students in Sacred Heart academies and colleges learn a creative love for the missions, and imbibe a holy ambition to spread Christ's Kingdom. There is scarcely a month but brings to Maryknoll stimulating reports of the spiritual activities of Sacred Heart pupils for the missions. Monthly there come to us choice bouquets of delicately fragrant flowers presented to Mary, Queen of the Apostles, for our missionaries; and recorded lists of valorous, knightly deeds of charity and of sacrifice.

A dainty missive from the Minims at Washington, D. C., recently brought with it a check for \$250 toward the "Mater Admirabilis" burse.

This month, on the 20th of which falls the Feast of Mater Admirabilis, is a reminder of the Burse of that name. What more fitting gift for Crusaders to lay at the feet of Our Lady on this day than an offering for the Burse bearing her name?

### THEY'D DO ANYTHING FOR US!

Down in Parkersburg, W. Va., the Second Academic of De Sales Heights became dramatic for our sakes, and so successfully so, that their presentation of "A Happy Ending" resulted in a most delightfully happy ending for us in the ransom of two Chinese babies.

Congratulations! to the cast and to the favored audience—and to the ransomed babies.

Do you know that college and university bookstores are selling *THE FIELD AFAR*? If you are not already a subscriber, why not patronize your school store and get your copy from them? You as a Crusader are back of the missions. You will want to know how they are carrying on.

### THE FLOWER OF GOD A Mission Play

A Thrilling Story of a  
Twentieth Century Martyr  
in the Mission Field  
25¢ per copy

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*Standard of our King and Commander, beneath Thy protecting arms, we fight this Holy War. Standard that has never been carried but to victory, we shall carry thee with strong hearts and willing hands wherever souls are to be conquered for the King. We pledge ourselves to fight for thee, to conquer for thee, to win the world for thee.*

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### Crusaders!

**May we co-operate with you in any of these features of your Crusade program?**

**Mission Talks**  
**Mission Plays**  
**Stereopticon Lectures**  
**Debates**  
**Short Story, Poetry, and Essay Contests**  
**Publicity through Posters, Pictures, and Literature**  
**Correspondence with Missioners**

**If so, the Crusade Editor will be glad to hear from you.**



## LOOKING AHEAD

A Burse—sounds fine, doesn't it? Somehow, we immediately see in our mind's eye a leather bag, plethoric with shining, chinking gold. But alas! the reality is often far from equalling that comforting vision. We are told that "A burse is a sum of money drawing yearly interest which is applied to the board, housing and education of a student in the Maryknoll Seminary or at one of its Preparatory Colleges." Then again there are Native Student Burses; the interest on one of these provides for one student in a Chinese seminary. Third, there are Native Catechist Foundations, for instructing candidates for baptism. Burses for all these purposes have been started and eight Diocesan Burses completed.

If you will turn back to the May, 1930, issue of *THE FIELD AFAR*, you will find there a recapitulation of them. Perhaps there is some memorial or devotion which has a particular appeal for you among them. If not, and if you would like to start a memorial to some person who was especially dear to you, or to begin a fund in the name of some special devotion, all you have to do is to send in the sum of money which you wish to contribute, be it large or small, designating the purpose and also specifying the name for the Burse. It may have an appeal for others, too, and so the burse you start will grow, as the snowball grows.

Bear in mind, too, that this work which we are carrying on now is but the extension of the work done by the Church in this country in years gone by when we were a mission field. It is ours to pass on to other hands the torch of the Faith, and so spread the Gospel in those lands whose spiritual condition today is but a repetition of that which was ours in centuries past.

### THE FEAST OF THE MOON An Oriental Play

Action Centers around a Conflict of Ancient Customs and Christian Influence  
25¢ per copy

EVEN ONE DAY OF A MISSIONER'S LIFE,

## Circles

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

### Address:

**Circle Director, Maryknoll, N. Y.**

THE proceeds of a card party held recently by the *Moses Circle*, of Brooklyn, N. Y., netted a welcome stringless gift for our Fr. Ruppert's mission.

Fr. Ruppert, once of Sioux Falls, South Dakota, is pastor of a new mission station in the Wuchow field of South China, Maryknoll's most recently erected Prefecture Apostolic. His work is mission pioneering, pure and simple, and where needs are so many and so pressing, the members of the *Moses Circle* were wise in allowing the man actually on the field to decide how their gift should be applied.

Mission needs vary according to conditions, especially in such a disturbed country as present-day China. Make your mission gift STRINGLESS; the missionary will know where he needs it most.

Among our more frequent pleas are those for altar linens. These appeals always bring a ready response from *St. Teresa's Chaplain Aid Society*, of Worcester, Mass.; *Our Lady's Circle*, of San Francisco, Calif.; and *St. Michael's Missionary Society*, of Philadelphia, Pa.

The several branches of the Maryknoll family—priests, Brothers, and Sisters—now have more than seventy houses, scattered over three continents and the islands of the Pacific. Were it not for the generosity of our Circles and other mission-lovers, Maryknoll would have long since found it impossible to supply the chapels of these houses with altar linens.

*St. Joseph's Maryknoll Circle*, of New York City, is meeting the cost of the training of a future apostle in our

Major Seminary. The members of this Circle are faithful in their remembrance of this student.

If any Circle desires to meet the expense, for one year, of training a young apostle, the student selected will gladly remember the spiritual needs of his benefactors.

A welcome donation from the Brooklyn "60" Circle has been received, for



A SOUTH CHINA CIRCLE OF CONTRASTS

the Maryknoll Sisters' "new-old" foundation in Yeungkong, South China.

A much appreciated check reaches Maryknoll every month from *St. Patrick Circle*, of Waterville, Me., and is applied to Sisters' Support.

Frequent gifts for the Sisters' new Mother-House come from the *Mary Xavier Circle*, of Westfield, Mass., and hearten our Sisters in their arduous task of gathering funds for this great undertaking.

### BOOKS RECEIVED

**The Little Flowers of Saint Catherine of Siena—**

By Fra. Innocenzo Taurisano. Translated by Charlotte Dease. A fragrant collection of exquisite "fioretti", which reveal the charm of medieval life in cultured Italy. Published by the E. M.

### NEEDED "OVER THERE"

Altar linens.

Bandages, and medical supplies.

Sheets, pillow slips, and towels.

Darning cotton, soap, and tooth paste or powder.

### THE DOLLAR BOOK

Maryknoll has books that you will enjoy reading again—books that are of lasting value in every respect—for \$1.00, and even less. And they are well made, illustrated, and bound in cloth. Why not investigate. (See pp. 278 and 265.)

Lohmann Co., Saint Paul, Minn. Single copy, \$1.50.

**A History of the Catholic Church in Jamaica—**

By Francis X. Delany, S.J. Father Delany was for years a missionary in Jamaica, and later became the Superior of the Mission. His style is extremely interesting, and the local atmosphere which he gives to his book heightens its historical value. Published by the Jesuit Mission Press, 257 Fourth Ave., New York City. Single copy, \$2.50.

**Just Stories: The Kind that never grow old—**

By Winfrid Herbst, S.D.S. Published by the Society of the Divine Savior, St. Nazianz, Wis. Single copy, \$1.10.

**The Liturgical Movement—**

By Dom Virgil Michel, O.S.B., and Rev. Martin Hellriegel. Published by the Liturgical Press, Collegeville, Minn. Single copy, 5¢; one hundred copies, \$3.50.

**The Liturgy and the Layman—**

By Dr. K. F. McMurtrie, Dom Joseph Kreuter, O.S.B., and Dom Virgil Michel, O.S.B. Published by the Liturgical Press, Collegeville, Minn. Single copy, 5¢; one hundred copies, \$3.50.

**The Chant of the Church—**

By Mrs. Justine B. Ward, and Dom Roger Schoenbecker, O.S.B. Published by the Liturgical Press, Collegeville, Minn. Single copy, 5¢; one hundred copies, \$3.50.

**If I be Lifted Up—**

By Rev. Paul C. Bussard. An essay on the Sacrifice of the Mass. Published by the Liturgical Press, Collegeville, Minn. Single copy, 10¢; twenty per cent discount in lots of one dozen, or more.

**Twelve Years in the Catholic Church—**

By John L. Stoddard. Published by P. J. Kennedy and Sons, 44 Barclay St., New York, N. Y.

**The Mass Drama—**

By Rev. William Busch. Published by the Liturgical Press, Collegeville, Minn. Single copy, \$35.

YOU WILL READILY SEE

## Autumn Sheaves



Tommy Wong's cane may be mere "swank", but the staff of life donated by benefactors is Maryknoll's only material support

THOUGH the money mart is poor today, and many are out of work, Maryknoll continues to be blessed with the generosity of its lay apostolic helpers. In many cases, the letter accompanying the gift indicates that it is the expression of sacrifice, and that the money could ill be spared. But the appeal of destitute souls, deprived of the knowledge of God, could not be ignored by these lovers of Christ.

To all our generous friends—those who give more and those who give less, but all in proportion to their ability—we can only recall the words of our Divine Master: *Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.*

Many benefactors proved anxious to aid us in the task of meeting the travel expenses of our latest band of missionaries. As we thank them, we venture to add a reminder that an even greater task lies before us, that of *keeping* these missionaries over there. It requires a dollar a day, or three hundred and sixty-five dollars a year, to maintain in life and activity each of our one hundred apostles in fields afar.

Among the larger amounts received for Departure expenses were gifts from Tacoma, Wash.;

Newark, N. J.; Randolph, Mass.; Los Angeles, Calif.; St. Paul, Minn.; Berkeley, Calif.; Hartford, Conn.; Brookline, Mass.; and Rochester, N. Y.

Missions spell money, and at home and abroad there are urgent needs, such as none can realize except those who immediately face them. Were it not for the *Stringless Gift*, countless opportunities of winning souls for Christ would have to be abandoned.

Welcome benefactions, with no strings attached, came last month from Santa Rosa, Calif.; Hyannis, Mass.; Attica, Ind.; Philadelphia, Pa.; and New York City.

Notable offerings for the training of our future apostles were received from Scranton, Pa.; New York City; Dorchester, Mass.; and Philadelphia, Pa.

Memorial rooms in our Major Seminary, a blessed idea for benefactors who desire to keep their names before the eyes of generations of aspirant apostles, attracted friends in Boston, Mass., and Medford, Mass.

Our annuity plan appealed to the seeker of a wise investment in Kingston, N. Y.

Generous donations for our mission fields of the Orient came from Boston, Mass.; Dorchester, Mass.; St. Louis, Mo.; and New York City.

The vital task of training native seminarians in our Maryknoll Missions received noteworthy support from benefactors in Los Angeles, Calif., and Washington, D. C.

Ten wills matured in our favor last month, and we were named as beneficiaries in another.

These are representative Catholic wills, in which the works of God found a place. He will never be outdone in generosity.

The Field Afar is the Dollar-a-Year Mission Magazine.

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## NEW PERPETUAL MEMBERS

Living: Reverend Friends, 4; F. M. B.; J. M. M.; Sisters of St. Dominic, Caldwell, N. J.; S. M. D.; L. L. H.; D. A. D.; E. O.; G. M. C.; J. L.; B. H. B. and Relatives; M. C.; F. L. H.; M. H.; M. M.; A. McC.; M. W. and Relatives; A. M. and Relatives; M. H. S. and Relatives; A. O'C. and Relatives; L. J. C. and Relatives; B. T. R.; I. J. B.; L. H.; E. A.; M. S.; A. M. B.; H. A. B.; Relatives of Mrs. W. R. R.; Mr. and Mrs. W. J. O'D. and Relatives; M. A. W. and Relatives; E. F. B.

Deceased: Reverend Friend, 1; William Connell; Emil and Rose Dicks; Catherine Carnes; Sister M. Rosita; Joseph H. Moran; Mary E. Curley; Anne C. McCarthy; Kenneth Smiley; D. Tucker Brooke; Mary E. Smith.



An attractive booklet on the Little Flower and her "spiritual brother", Bl. Theophane Venard.

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THE following letter from a venerable nun in a Presentation Convent of San Francisco reminded us anew of a fact of which we have been strongly conscious from the beginning. Maryknoll's great debt to apostolic souls hidden away in convents throughout

the length and breadth of the United States. The letter reads:

I am now too old and infirm for any active work, much as I naturally love it. So I can do nothing to help THE FIELD AFAR on its path to the only real glory—God's, but give my mite of daily prayer. My poor old heart—I am eighty-three—goes out even more to the missionaries than to the work in which they are engaged. So I say daily for them the fifteen decades of the Rosary, in lieu of material help, praying that their courage, and constancy, and love may stand the test of all they have to put up with in their very trying work.

I am often with them in spirit, begging that their hearts may not flag; for our Jesus, Who loves us so "terribly", as the Crucifixion proved, is worth all, and more than we can do for Him in time. It is, after all, only time. Please bless me, and beg a happy death for yours in Christ.

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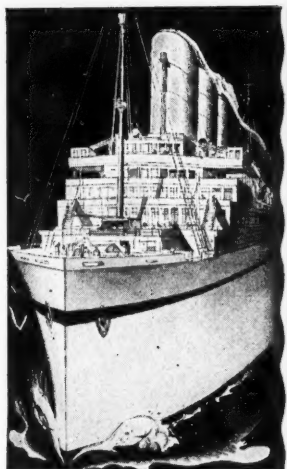
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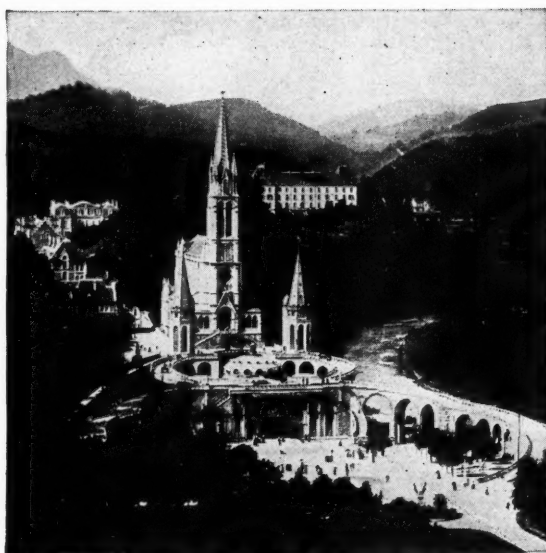
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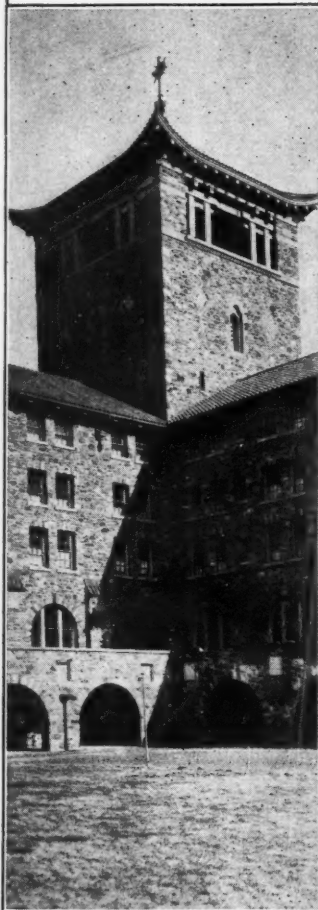
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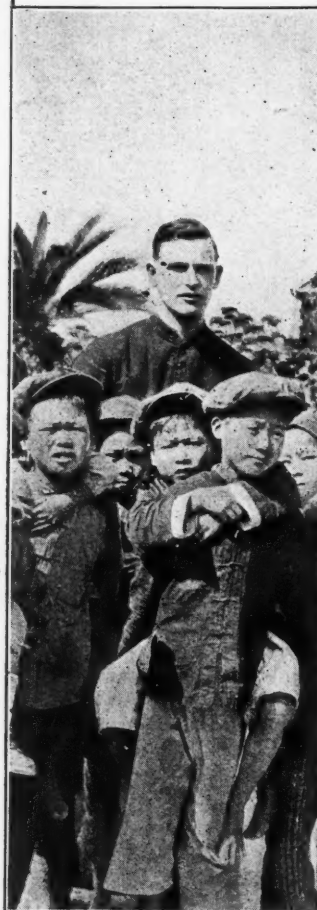
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**I**N the work of training these apostles, the Catholic Foreign Mission Society of America was generously supported by mission-lovers in every section of this great country. It has been their co-operation, under God, which has enabled Maryknoll to record progress in its labors for souls.

However, it is not enough to train and send out. That is only the start. It is useless to send Christ-bearers to the Orient, if we cannot *keep* them there.

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*Maryknoll on the mission field*



